THE CHURCHMAN.

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POETRY.

For the Churchman.

AN EVENING HYMN.

See! daylight is fading
O'er earth and o'er ocean:
The sun has gone down
On the far distant sea;
Oh now in the hush
Of life's fitful commotion,
We lift our tired spirits,
Blest SAVIOUR, to THEE.

Full oft wast THOU found
Afar on the mountain,
—An eventide spread
Her dark wing o'er the wave—
THOU SON OF THE HIGHEST,
And Life's endless fountain,
Be with us, I pray THEE,
To bless and to save.

And oft as the tumult
Of life's heaving billow,
Shall toss our frail bark,
Driving wild o'er night's deep;
Let THY healing wing
Be stretched over our pillow,
And guard us from evil
Though Death watch our sleep.

To GOD, our GREAT FATHER,
Whose throne is in Heaven,
Who dwells with the lowly
And contrite in heart—
To the SON and the SPIRIT
All glory be given:
ONE GOD ever blessed
And lauded THOU art.

July, 1841.

A VINDICATION OF THE PRINCIPLES OF THE AUTHORS OF THE "TRACTS FOR THE TIMES."

BY THE HON. AND REV. A. P. PERCEVAL, B. C. L., OF ALL SOULS' COLLEGE, OXFORD.

(Concluded.)

With respect to the Tract 90, I must confess that I do not see how any member of the Church of England can be blamed for doing what Mr. Newman has there attempted to do, namely, to give to the Articles of the Church of England that interpretation which shall render them most in accordance with that principle of deference to the primitive Church of the first seven centuries, which, in subordination to the Scriptures, the Church has laid down for the standard of teaching to be observed by all the clergy. It seems to me, that for any member of the Church of England to go about to condemn opinions and practices received and approved in those ages of the Church which the Reformers counted "most pure," and by "those godly Fathers" to whose instructions our rules direct us to have recourse; and without whose approval Cranmer desired to teach nothing; is neither more nor less than to fly in the face of the Reformers, to cast aside the very fundamental principles of the English Reformation, and to violate the express rules of the Church. If in any instances it can be shown that the strict letter of the Articles is necessarily and absolutely condemnatory of any such opinions and practices, we are bound, in charity to the Reformers, to suppose that this was most unintentional on their parts, and for ourselves must confess that we are placed in a situation of very perplexing difficulty: from which, whether the best way would be to do violence to their Articles for the integrity of their principles, or to do violence to their principles for the sake of abiding by what one must needs consider a mere oversight or error on their part in framing the Articles, is so nice a point of casuistry, that I will say no more than that I see not why a man should be blamed who thinks the latter the greater evil of the two.

But this being so, is it not, I would ask, an act of piety towards the Reformers, and of charity and duty to the whole Church of England, more especially to all who are required to subscribe the Articles, to endeavor to show that the Reformers have been guilty of no such inconsistency, and that we are under no necessity of making so difficult a choice? This, as the whole Tract declares, is all that Mr. Newman has attempted. In whatever instances he has succeeded, he deserves the thanks of every one who reveres the memory of the Reformers, or values the character of the Church of England. In whatever instances men shall succeed in showing that this cannot be done, they will only have the unenviable satisfaction of proving that the Reformers were inconsistent, and ourselves involved in difficulty.

This being my present view of the subject, there can be no need for me to enter into the details of the Tract. There are many things in it which I do not understand: some which I disapprove, perhaps from not understanding them: some statements advanced, which I think cannot be maintained: some conclusions drawn, which seem unwarranted by the premises. But as to the main object aimed at by the Tract, I must repeat that I think it deserves the commendation of every member of the Church of England.

I own, at the first I doubted very much whether the time for the promulgation of it was well chosen; but I know not how even this objection can, upon consideration, be maintained: for, seeing, we are every day apparently drawing into closer contest with those who uphold the Roman corruptions, it must needs be of great moment for those who are to engage on our side to know, more distinctly than seems generally understood, what those points are which we are under actual obligation to maintain against them: and not leave them under the dangerous impression of having to prove the condemnation of things which the Church of England never did condemn, and which she could not have condemned without violation of those great principles on which our Reformation was founded; but which, from the slip-slop way in which the Articles seem of late to have been received, many individuals have thought themselves under the necessity of at least attempting to condemn. The cause of truth itself, and of charity, both towards our own members and those of the other side, not only justified, but required such an undertaking.

It seems to me, that the commander of a city, who, upon the approach of an enemy's besieging army, levels the citizens' boxes, which in time of peace they had built around it, lest the enemy should effect a lodgment by means of them, and the strength of the garrison be wasted in vain attempts to defend untenable positions, might with as much reason be accused of treason, as we, who, precisely upon the same principles, have ventured to reject those fanciful additions to the Articles of the Church of England, which were not contemplated by her Reformers, and can serve no other purpose but that of embarrassing her defenders, if attempted to be maintained against the keen assailants with whom we have to do.

Before quitting the Tract, it may perhaps be expected that I should state whether I justify what Mr. Sewell, in his letter to Dr. Pusey, p. 4, calls, "the disparaging language in which the Articles appear to be spoken of—the representation of them as a bondage, rather than a safeguard." I answer that, for my own part, I must needs regard them in both lights—at once a safeguard and a bondage. That they have upon the whole acted as a most important safeguard, I would freely own: but I see not how it is possible to deny that they are a bondage, and a heavy one. At least, if a barrier to the entrance to the Christian priesthood, unknown to the Church for fifteen centuries and a half, and (unless I am mistaken) excluding from clerical communion the whole of the rest of Christendom, be not a bondage, I know not what the meaning of that term is. Let it not be supposed that I use these as words of censure: desperate diseases require desperate remedies. Situated as our Reformers were, I am not prepared to contend that they could have done better: in the body ecclesiastic as well as politic it may be often necessary to purchase safety by surrendering somewhat of liberty; and I am far from denying that the advantages of the safeguard furnished by the Articles, may have far outweighed the disadvantage of their bondage: but this at least must be said of them, that they were witnesses, by their institution, of the evil of the days which rendered their institution apparently necessary; and so long as they are necessarily continued, are witnesses of the continuance of the same. The bondage, I conceive, would be undeniable, even were the strict meaning of the Articles more obvious than it is; but it is much increased by their being, in some instances, expressed in terms which at first seem contrary to the truth, and require to be very carefully and strictly weighed, before they can be reconciled to it. I will point out two instances of this, which I the rather do, because I hope to afford a more satisfactory solution of the difficulties which they present, than that which Mr. Newman has suggested.

The first is in Article 6, where, in explanation of the term holy Scripture, it is said, "In the name of the holy Scripture we do understand those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church." I confess that when, in pursuing my theological studies, I found that there had been for a long time in the Church very great doubts as to the authority of some of the books in our New Testament, I was perfectly staggered. Nor did the solution which some of the commentators have suggested, and which Mr. Newman has adopted, afford any satisfaction to my mind. His exposition is as follows: "Here it is not meant that there never was any doubt in *portions* of the Church or *particular* churches concerning certain books, which the Article includes in the canon; for some of them, as, for instance, the Epistle to the Hebrews and the Apocalypse, have been the subject of much doubt in the West or East, as the case may be. But the Article asserts that there has been no doubt about them in the Church Catholic; that is, at the very first time that the Catholic or whole Church had the opportunity of forming a judgment on the subject, it pronounced in favor of the canonical books. The Epistle to the Hebrews was doubted by the West, and the Apocalypse by the East, only while those portions of the Church investigated separately from each other, only till they compared notes, interchanged sentiments, and formed a united judgment. The phrase must mean this, because, from the nature of the case, it can mean nothing else." I say that this solution affords no satisfaction to my mind, because, though I believe it to be true as concerns the Epistles of St. James, St. Jude, the 2d of St. Peter, and 2d and 3d of St. John, that the doubt concerning them was yielded at once upon some such interchange of sentiment as is here spoken of, and lasted so short a time as hardly to deserve notice: yet, in respect to the Hebrews and Revelations, I see not how the allegations on which the solution rests can be maintained. For first, it was not only in the East that the Revelations was doubted of, the first person recorded as impugning it, being Caius, a Roman presbyter; and next, it seems strange to assert, that it was for want of conference between the East and West that the doubt continued, seeing that the doubt continued during the whole of the fourth century, during which the general councils of Nice and Constantinople were held, and constant intercourse was kept up between the East and West. 3dly, the Article does not say "*by* the Church," which this solution seems to require, but "*in* the Church." How then is the difficulty to be avoided? Simply by taking the sentence in the very strictest sense of its words, affirmative but not exclusive. The sentence does not say, as it seems at first to mean, we receive these and no others; but simply affirms we do receive these: *i. e.*, as if it should have said, "In the name of holy Scripture we do understand, (in the first place,) those canonical books of the Old and New Testament, of whose authority was never any doubt in the Church:" which is perfectly consistent with stating, when it comes to treat of the New Testament, that, as regards it, all the books *commonly* received are to be received and accounted canonical.

The other instance I would name, occurs in the 21st Article; where it is affirmed, "General councils may not be gathered together without the commandment and will of princes." On which Mr. Newman remarks, "That great bodies of men of different countries may not meet together without the sanction of their rulers, is plain from the principles of civil obedience, and from primitive practice." He receives the affirmation according to its first and most obvious meaning, namely, as asserting a principle, and finds no difficulty in admitting it, assuming that the bodies of men must be "great," and assembled from "different countries." But the bodies assembled need not be great; for one representative from each national Church might, if the Church were willing, suffice for a general council; and, at that rate, even with Christianity as it is, the number would not be great: and again, the Church, before our Saviour's return, may, even yet, be reduced to one country: and its bishops be reduced to so few, that even a score or a dozen of the inhabitants of the same country might constitute a general council in the fullest sense of the words: yet, even these, if the Article is to be received as affirming a principle, must not meet together to consult for the preservation of the Church, without the command of the prince, who might be a heathen, rejoicing in the prospect of its extinction. I confess, if it were necessary to understand the Article in this sense, I durst not affirm it to be true, but must needs consider it profane and impious, and anti-Christian. For if the principle be true, it must needs apply to provincial councils, as well as to general ones, and then all the councils held by the Christians before the conversion of Constantine, not one of which was assembled at the command of a prince, must be condemned as wicked. This is fearful enough; but when it is considered that the first general council upon record, the only one truly so called, was that of the apostles and elders at Jerusalem; this also, seeing it had no prince's command to allege, must fall under the same condemnation. How, then, is the difficulty to be avoided? Simply by abiding by the strict letter of the Article, and closely weighing the words employed in it; when we discover that the word "may," and in the sixteenth century a force which is now obsolete, expressive not of right but of power: consequently that the Article does not assert a principle, but merely affirms a fact: not meaning to say that councils *ought* not to assemble without the will of princes, but merely that they *cannot*; which of course is true, the civil power having force to prevent them if it should think fit.

Now I think it probable that many will think this merely another instance of that evasion which they have so liberally charged upon Mr. Newman; and, certainly, if we had only the English words to deal with, it would not be in my power to do more than show that such a meaning was possible. Happily, however, the Latin comes to my aid, and declares that it is the actual meaning which the framers of the Articles intended to express: "Generalia concilia sine jussu et voluntate principum congregari *non possunt*." Had the framers of the Articles intended to affirm a principle, it appears from a comparison of many of the Articles (20, 23, 26, 32, and others) that the term used would probably have been "*non licet*." Perhaps this instance may lead some people to think that there is some danger in hasty judgment.

In conclusion, I think I owe it to myself to declare, that in making with my friends the united effort in defence of the Church, from whence the publication of the "Tracts for the Times" arose,* my sole object was simply to defend those fundamental principles upon which the primitive and Catholic Church rested for seven hundred years; upon which the Reformers of our Church professed to effect her cleansing; and which they have consigned to us for our direction; by which only (I believe) can Catholic truth be defended, and Christian liberty secured, and the ultimate restoration of the whole Church to one communion be ever brought about; but which, through some strange laxity of education, to the infinite hazard of our Church and our religion, had become confounded in men's minds with those very corruptions, against which, as well as against the still more fearful dangers in a contrary direction, they afford, under the divine blessing, the only reasonable and intelligible safeguard.

POSTSCRIPT.

Since writing the above, I have seen Mr. Newman's letter to Dr. Jelf, in which there are two points which I feel that I ought not to pass unnoticed. I cannot read without remonstrance what he says concerning the Church of Rome, namely, that "She alone, amid all the errors and evils of her practical system, has given free scope to the feelings of awe, mystery, tenderness, reverence, devotedness, and other feelings, which may be especially called Catholic:" nor do otherwise than express my surprise at the (apparently) strange inconsistency of his ascribing this to the Church of Rome, when that Church is involved (in all, or almost all, of the twelve articles of Pope Pius' Creed) in that very fault from which he has been seeking to vindicate the Articles of the Church of England, namely, in wholesale condemnation of the Church of CHRIST for the first seven centuries. As to the "scope for the feelings of awe, mystery, tenderness, reverence, devotedness," which may be, I suppose, expressed in one word—true piety; I believe it to be utter delusion to imagine, that there is more scope for the development of them in the Church of Rome than in the Church of England. I believe that for the fullest development of them within the Church of England by every layman of her communion, no more is wanted than the moral courage to live above the world while they live in it, which must be ever required of the children of GOD in this world of trial. And so far am I from believing that this is more easy in the Church of Rome than in the Church of England, that, on the contrary, my firm conviction is, that it requires more moral courage in a clergyman of that Church to attain to it, than it does for a layman of our own, and that without taking into account the awful impieties in the celebration of divine service, of which those clergy are guilty.

The other point to which I allude is, where he speaks of some persons as apparently contemplating either "joining the Church of Rome," or "withdrawing from the Church as established;" and that only in the language of regret, without one word of reproof. Here, again, I must speak plainly, and feel confident that I shall have his approval, when I declare my opinion to be, that, even if the Articles of the Church of England were as condemnatory of the primitive Christians as the Creed of Pope Pius is, still this would afford neither warrant nor excuse for separation from her communion, unless it were attempted to force them upon all men as terms of communion, which has been done in the latter case. If persons shall succeed, as many at the present moment inconsiderately seem attempting, namely, in obliging the clergy of the Church of England, in subscribing to her Articles, to subscribe to a condemnation of the Church of earlier and better times, the light of whose guidance and example her Reformers not only held out to the admiration of the clergy, but instructed the clergy in the Homilies, to hold out to the admiration of the people, then, indeed, I think many would agree with me in considering that we could no longer continue in the *ministry* of the Church; but this would afford us no ground for leaving her *communion*, so long as she did not require this as a term of communion. It seems to me, that one of Noah's sons might with equal piety and safety have thrown himself into the wild waters of the deluge, if Noah had ordered the ark otherwise than to his mind; as members of the Church of England plunge into the waste of schism, so long as the bread of life and the cup of salvation may be obtained by them without sin in her pale, at the hands of those whom the LORD has commissioned to administer them. Let men well and deeply consider this, that, although the impious ministration of the offices of religion on the part of Nadab and Abihu was such, that GOD struck them dead, yet not a hair of the head perished from any one of the people of Israel, who had been, indeed, as we must needs conclude, witnesses of the impiety, but had not in act or deed consented to it. But that when Korah, Dathan, and Abiram, taking, not improbably, perverse occasion from this, rose in rebellion against the priesthood, they, and every soul who joined himself to them, perished from the congregation of the LORD. From which we may draw two conclusions: first, that the sins of the rulers of a Church will not be imputed to or exacted of the people, unless they have by act or deed consented to them: secondly, that rebellion against those rulers has been more fearfully punished by GOD than any other sin. It is upon the strength of the case of Nadab and Abihu, that I have cherished and expressed the hope, (which has called forth torrents of abuse,) that if consent to the Romish errors were not implied and understood as the term of communion in that Church, a man who in Romish countries should seek communion there, need not fear that the deprivation of the cup would be imputed to him as sin; if he himself were willing to receive the cup, and did not consent to, but merely endured, the withholding of it by the priests, who seem to me, in this matter at least, to be treading in the fearful footsteps of Nadab and Abihu. It is upon the strength of the case of Korah, Dathan, and Abiram, that I have ever felt it my duty to take every occasion of witnessing against the guilt of separation, the doing of which has in like manner subjected me to reproach, especially from the Master of the Temple, not against me by name, but against one of the "Tracts for the Times" which I had written: he apparently not being aware, as neither was I myself when I wrote the Tract, that in applying the case of Korah to the dissenters who have taken upon themselves the exercise of the office of the Christian priesthood, without any ostensible commission from GOD, and in open defiance of the rulers of the Church, I was only doing what Wesley himself had done, when by the terror of that example he sought to deter his followers from involving themselves in such a sin.

But if, as some have dared to urge, the Church of England should follow, not in part, but wholly, the example of the Church of Rome, and both put such a construction upon her Articles as should condemn the Church of CHRIST in her purest days, and also urge a consent to such condemnation as a term of communion, and cast forth out of her bosom, as Rome has done, all her children who should refuse consent to such schismatical impiety, then indeed I conceive that a man would have no choice but to take his stand with Elijah, though he actually were, what Elijah only fancied himself to be, alone in the world. But GOD forbid that I should contemplate it, even as a possibility, that the rulers of the Church of England should ever be so far forsaken of GOD as to adopt either of these courses.

If there be one thing more clear than another, it is this, that the framers of the Articles of the Church of England never intended to condemn any opinion or practice which had been generally received and unreproved in the Church of the first seven centuries; and that if in anything they have seemed to express themselves otherwise, it was most contrary to their intention, and would have been utterly repudiated by them: so that if in any Article such condemnation seems to be expressed, it is to be understood of the abuse, and not of the legitimate use, of the thing so spoken of; and that to endeavor, from the mere wording of their Articles, which they are no longer alive to explain, to fasten such a reproach upon them, is a violation of the spirit for the sake of the letter, which would not be endured in laws temporal, and therefore ought not to be urged in those which are ecclesiastical, especially when affecting liberty, as is the case with the Articles.

But whilst urging this, I must needs remark, that Mr. Newman, in his Tract 90, speaks something of a primitive doctrine of purgatory, and of image-worship. May I ask him to be more explicit, and say what the nature and extent of that doctrine was, and by whom maintained, and whether it passed unreproved in the Church? He will hardly, I think, contend that the speculation of one or two individuals on the *possibility* of purgatory, which is all that Jerome and Bede had attained to, is sufficient to constitute a primitive doctrine, especially when we have the contrary testimony of Epiphanius, that ψυχῶν κάθαρσις was one of the heretical peculiarities of Simon Magus. Nor can he venture to assert, that the worship of images was unreproved in the primitive Church, while the writings of so many of the ancients testify in what utter detestation they held it, *colere*, or σέβειν, or προσκυνεῖν, anything of the sort. Has he forgotten that Irenæus and Epiphanius both agree in ascribing the introduction of images into Christian worship, to the Carpocratian heretics, while Eusebius regarded it as a mere heathenish custom (ἐθνικὴ συνήθεια ?) [Eccles. Hist. vii. 18.] Or does he mean to deny to the Church of England now the liberty which she exercised in the eighth century, of condemning that which Hoveden declares to have been execrated by the whole Church of God; and which the great Council of Francfort agreed in utterly (*omnimodis*) rejecting and condemning?

As a general principle, I am sure I shall have his concurrence in this: namely, that while, on the one hand, no man needs excuse for approving any opinion or practice which was unreproved in the primitive Church; so neither does he for condemning any practice or opinion which can be shown to have been openly, and without reproof, condemned in that same Church.

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* The friends to whom I allude are, the Rev. R. H. Froude, (since dead,) the Rev. J. Keble, the Rev. J. H. Newman, and another. The time, when the effort spoken of was agreed by us to be made, was in 1833. The occasion of making it arose from the violence at that time perpetrated in part, (*e. g.*, in the destruction of the Ten Bishoprics,) and still more fearfully threatened (in the proposed Parliamentary alterations of the Liturgy,) not merely against the constitutional privileges of the clergy, as one of the estates of the realm, but against the fundamental principles of the religion which we profess as members of the Church of CHRIST. The two principles, which, with all their just and legitimate consequences, formed the written and acknowledged basis of our united effort, were simply these: a firm maintenance of the Apostolical Succession; and a resolution to preserve the integrity of Christian doctrine in our Prayer Book. The whole of the communications which I received from my friends upon the subject will be found in the Irish Ecclesiastical Journal, No. 7.

COMMUNICATIONS.

For the Churchman.

CHURCH MUSIC.

If an American were asked what impressed him most vividly in England, he would hardly fail to reply, "the music of her cathedrals; for it truly breathes of heaven!" The prolonged and well-modulated cadences pealing through the arched Minster's roof, seem indeed to lift the thoughts toward the sky. They float, it is true, over olden tombs and mouldering banners, and thereby recal historic associations; yet the religious and solemn harmony of the Te Deum and Jubilate—the elevating Anthem and the solemn Litany, dispel all debasing thoughts from the mind, and with holy Herbert, we exclaim:—

> "Sweetest of sweets, I thank you; when displeasure
> Did, through my body, wound my mind,
> You took me thence, and in your house of pleasure
> A dainty lodging me assign'd."*

The foregoing thoughts were suggested to us from seeing it announced, in an advertisement in the Churchman, that a Te Deum and Jubilate, by Dr. Boyce, is soon to be published for the first time in this country. We rejoice at it, and hope it will be the means of making us more familiar with the celebrated masters of an art so deserving cultivation—an art so divine and devotional when applied with becoming reverence to the service of the Church—an art in which the inspired psalmist, David, as well as that unflinching reformer, Martin Luther, sought and found solace and relief from care and perplexity.

Among the names of men, eminent, and entitled to respect for devoting their peculiar talent toward the improvement and cultivation of sacred music, is that of Dr. Boyce. As an evidence of this fact, it may be mentioned, that he prepared and published no less than three large folio volumes of *Cathedral Music of the English Masters, of the last two hundred years!* His own compositions reflect the highest honor and credit upon the English school of Church music. They sprang indeed from the right source, for his soul was ever engaged or wrapt up in the solemnity of his favorite art. No better proof of this can be adduced or required than a well known fact related of this composer. It is an admirable illustration, also, of the power and influence of music over the human mind, and is therefore both curious and interesting. "It was a remarkable circumstance attending this great musician, that during the exercise of his profession as a composer, he had the misfortune, through a severe cold, to become almost deaf; and that some of his finest appeals to the ear, were produced when he himself no longer enjoyed the auricular faculty.—To a master of ordinary capacity, the inconvenience of such a privation had been insuperable; but Boyce's music was in his soul, rather than in his external sense; what his mind knew, his sensibility could apply; if he lost the gratification of listening to the sounds of harmony, the page of instruction was open to his eye, and the scores he perused, he inwardly heard." Therefore, when sacred music of an elevating character is presented to us, its influence upon the mind must, of necessity, be salutary and beneficial.

Whilst commenting for a moment upon church music, and particularly when referring to the forth-coming Te Deum and Jubilate, by Dr. Boyce, we cannot refrain from expressing our sincere gratification at hearing this sterling composition very finely executed on Sunday morning last, by the present director of the music of Trinity Church. This able and efficient organist, assisted by the choir of St. John's Chapel, gave the music its due effect. We were particularly pleased, and at the same time struck with the chasteness and propriety of style displayed in the masterly performance of Dr. Hodges upon the organ. He evinces a perfect knowledge of the art he professes, not only by the precision, firmness, and purity of his touch upon the instrument, but he claims a far higher merit than this: he gives us unadulterated music! This, in our humble estimation, is the highest praise that can be awarded any performer. We are sure of hearing the compositions of celebrated composers without deterioration, when rendered to us through the supervision of Dr. Hodges. ETYMON.

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* From the Temple, by George Herbert; on "Church Music."

For the Churchman.

Mr. Editor,—I send you, with some remarks of mine own, the following valuable extract from a sermon of Bishop Bull, which I have no doubt will be instructive to many of your readers: The whole sermon, "on the middle state of happiness or misery," is well worth the perusal of Churchmen. The Bishop, after remarking, "that the prayers for the dead used in the ancient Church (those I mean that were more properly prayers, that is, either deprecations or petitions) were of two sorts: either the common and general commemoration of all the faithful deceased at the oblation of the holy eucharist, or the particular prayers used at the funeral of any of the faithful deceased. The former respected the consummation of bliss at the resurrection, like as that which our Church useth both in the office for the communion and in that for the burial of the dead; which indeed seems to be no more than what we daily pray for in that petition of the LORD's prayer, (if we rightly understand it,) *Thy kingdom come*. The latter were also charitable omens and good wishes of the faithful living, as it were accompanying the soul of the deceased to the joy of Paradise, of which they believed it already possessed,"—the bishop then proceeds: "Indeed, the Romish Purgatory is of a much later date than prayers for the dead, and is an invention utterly unknown to the Catholic Church, for the first three hundred years at least. * * * * In a word, the true rise and growth of the doctrine of Purgatory is plainly this: About the middle of the third century, Origen, among other platonic conceits of his, vented this, that all the faithful (the apostles themselves not excepted) shall, at the day of judgment, pass through a purgatory fire, the fire of the great conflagration, which they shall endure for a longer or shorter time, according as their imperfections require a greater or lesser purgation. And in this conceit, directly contrary to many express texts of Scripture, he was followed for the greatness of his name by some other great men in the Church of GOD. But how different this purgatory is from the Roman, every man of sense will presently discern. Afterwards, about the end of the fourth century, or the beginning of the fifth, St. Austin began to doubt whether this imagined purgation were not to be made in the interval between death and the resurrection, at least as to the souls of the more imperfect Christians. And it is strange to observe how he is off and on in this question.—And yet it is not strange neither, considering how easily he may, nay, how necessarily he must be at a loss, that leaves the plain and beaten path of the holy Scriptures and primitive tradition, to hunt after his own conceits and imaginations. Toward the end of the fifth century, Pope Gregory, a man known to be superstitious enough, undertook dogmatically to assert the problem, and with might and main, set himself to prove it, chiefly from the idle stories of apparitions of souls coming out of purgatory. Four hundred years after, Pope John the Eighteenth, or as some say, the Nineteenth, instituted a holy-day, wherein he severely required all men to pray for the souls in purgatory: as if the Catholic Church, before him, had been deficient in charity, and forgotten the miserable souls in that place of torment. At length, the cabal in Florence, in the year 1439, turned the dream into an article of faith, so that now they are damned to hell, that will not believe a purgatory: and the pope's vassals still tenaciously hold and fiercely maintain the doctrine, not so much for the godliness as for the gain of it. * * But the Catholic doctrine is this: All good men, without exception, are, *in the whole interval* between their death and resurrection, in a very happy condition; but after the resurrection they shall be yet more happy, receiving then their full reward, their perfect consummation of bliss, both in soul and body, the most perfect bliss they are capable of, according to the divers degrees of virtue, through the grace of GOD, on their endeavors, attained by them in this life. On the other side, all the wicked, as soon as they die, are very miserable as to their souls: and shall be yet far more miserable, both in soul and body, after the day of judgment, proportionably to the measure of sins committed by them here on earth. This is the plain doctrine of the holy Scriptures, and of the Church of CHRIST in its first and best ages, and this we may trust to."

Now, Mr. Editor, a word or two for myself, and I have done. A late writer in the 'Churchman,' under the imposing signature of 'Catholicus,' to whom I allow all due liberty of opinion, has, I am afraid, been guilty of fathering upon the Catholic Church, "his own conceits and imaginations." Will this writer please determine, by some Catholic rule, what is *Catholic*, or what is not?—for it is evident that there may be as much abuse of *private* opinion, in saying that such a thing is 'Catholic,' as in saying that such a thing is 'Scripture.' Now, we challenge him to *the proof*, that the *primitive Catholic doctrine* of the place of the departed faithful, involved the notion of "purification" (to use his own word) *in any sense** at all. We have seen from that master-searcher of the records of antiquity, Bishop Bull, that Origen among other platonic conceits, (for he was a profound student of Plato,) introduced the notion of a *general* purification, by the fire of the last day, even of the apostles themselves, and the Blessed Virgin. This notion, though essentially different from the popish, Bishop Bull pronounces (and who will not?) "to be directly contrary to many express texts of Scripture." And yet this is *the first*, *the very first* mention of purification *in any sense at all*, in all the records of Christian antiquity which in any way speak of the place and state of the departed faithful. This platonic notion, being thus broached as a private opinion by so great a man, of course found its advocates. St. Austin appears to have adopted it—though he doubts and doubts, and hardly knows what to believe; he is "off and on," as Bishop Bull says—"because he," as well as others, "left the plain and beaten path of the holy Scriptures and primitive tradition." Mr. Newman well remarks, "There is much presumption in *asserting definitively* that there is such a place of purification," he means, a place of purification, *in any sense whatever*. What becomes then of this *Catholic* doctrine, discovered by Catholicus?

But let us note, by the way, the language of the early primitive Church upon this subject, before the intrusion of Origen's platonic notion. Mark how cautious and general the writers are in their expressions, as if they felt their inability, and distrusted their thoughts upon such a subject. St. Clement witnesses: "All the generations from Adam to this day, are past and gone: but they that have finished their course in charity, according to the grace of CHRIST, *possess the region of the godly*, who shall be manifested in the visitation of the kingdom of CHRIST. For it is written, Enter into thy chambers, for a very little while, till my wrath and fury be passed over; and I will remember the good day and will raise you again out of your graves." Epis. ch. 50.

In the Clementine Liturgy, in the office for the dead, the entrance of good souls into the state of bliss which presently succeeds death, is said to be their admission *into the region of the godly released from their bodies; into the bosom of Abraham, Isaac and Jacob, and of all those that have pleased God, &c.; where all sorrow, grief and mourning is banished*." And presently after, the same region is called *the land of those that see there the glory of Christ*.

Justin Martyr says, "*That the souls of the*

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* To say the least of this writer, he has been very imprudent in adopting Romish phraseology in expressing what he thinks to be 'Catholic doctrine.' He sets forward the place of the departed faithful prominently as a 'Purgatory!' Let not the writer think that we misunderstood him. We know, as well as himself, that he shrinks with horror from the horrid popish doctrine, as exhibited in their convention at Florence, the council of Trent, and the common belief of Romanists. The Romish purgatory is a place of torment, of *satisfactory suffering* for sin committed in the body. But 'Catholicus' means, under his formidable word 'purgatory,' that *all the faithful who are already possessed of* Paradise, and in a state of felicity, are *cleansed* more and more from '*carnalities*'—that is, if he means any thing, *from remaining sin*—by the same free grace and good Spirit of GOD which *cleanses from sin*, and seals to life eternal, by faith and repentance in this life. No doubt there is a broad difference between this doctrine and the abomination of popery. But still, where is the warrant for it? where is the Scripture for it? where is the doctrine of the Catholic Church for it? Something more than mere private assertion is necessary to make Catholicity—quod semper—quod ubique—quod ab omnibus.

godly" (after death till the resurrection) *remain in a certain better region, and unrighteous and wicked souls in an evil one.*" Trypho. Irenæus somewhere tells us "*that the souls in Paradise begin their incorruptible state,*" viz: of bliss. He reckons it a lower degree of happiness "to enjoy the delights of Paradise" than "*to be accounted worthy to dwell in heaven.*" Tertullian, in his Apology, c. 47, when he was yet orthodox, calls Paradise "a place of divine pleasantness, appointed to receive the spirits of the saints." The author of the questions and answers to the orthodox, in his answer to the seventy-fifth question, says, "After death immediately the righteous are separated from the unrighteous: for they are carried by angels into their meet places. And the souls of the righteous are conveyed into Paradise, where they enjoy the conversation and sight of angels and archangels, and of our Saviour CHRIST also, by way of vision," &c. Such were the terms, in which Paradise, or the place of departed saints, was described. There is not a syllable about "purification," *in any sense whatever*. Paradise, they knew, was a place of *rest*, of *happiness*, of *comfort*, of *delight*, of *hope*—but this was *all* that they did know; and it was all-sufficient for them to know. It was left for philosophy, "falsely so called," to pry farther into the invisible regions, and gratify the impatience and fleshly wisdom of the vain spirit of man. And philosophy has been rewarded for her pains: she has reaped the whirlwind. In truth, dear sir, is it an undoubted axiom of theology, that what the Church does *not* expressly forbid and sit in judgment upon in her councils, therefore she allows—nay, warrants? that what the Scripture has not revealed, manmay guess at, or *reveal* to himself? that what two or three eminent ancient doctors and fathers believed, in the fourth century, perhaps, is the legalized doctrine of the Catholic Church? In fine, are the words 'Catholic' and 'private' convertible terms? If your correspondent, 'Catholicus,' shall answer these and such like questions satisfactorily, I promise to propound to him a few more, in regard to some other of his "conceits and imaginations." Meantime, I remain yours, most obediently,

PHILO-CRANMER, A. D. 1841.

P. S. Bishop Hopkins, in his fine sermon before the last graduating class of the Seminary, (now in press, by request,) takes substantially the same view of the place of the departed faithful, as above, and condemns the notion of the intermediate purgation of the faithful between death and the resurrection, as a corruption of the fourth century, and by no means general even then.

For the Churchman.

FOURTH OF JULY SERVICES.

Mr. Editor,—As some of your worthy correspondents and readers are "rather hard to believe" that Bishop Hobart did not put forth a service for July 4th, in 1830, ~~which~~ was designed by him, and canonically enjoined for the purpose of setting aside the regular Sunday Service, will you do your readers and the editor of the Gospel Messenger the favor to insert the act of Bishop Hobart, which is here given, and which is understood by many to imply that the beloved and lamented prelate did not enjoin or even recommend the displacement of a Sunday Service. In several articles, which have appeared in the Messenger, there has been an error, probably typographical: the word "whenever" as printed, should be *wherever*, which will make a material change in the bearing of the prescription of Bishop Hobart, showing that instead of canonically *requiring* the use of the service issued by him, it is left discretionary with his clergy, the statement in the American to the contrary notwithstanding.

REASON.

Quod erat demonstrandum.

The following is the act of Bishop Hobart referred to in the above:

"In pursuance of the authority vested in me by the canons of the Church, to prescribe forms of Prayer or Thanksgiving for extraordinary occasions, I do hereby set forth the following Form of Prayer and Thanksgiving to Almighty God,[*] to be used on the fourth day of July, *wherever* it is deemed expedient to celebrate that day with religious services.

"JOHN HENRY HOBART,
"Bishop of the Prot. Episcopal Church
in the State of New York."

The reader will see that this does not set aside the Sunday Service. Q. E. D.

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[*] "This form was set forth in a convention of our Church, in certain States, in 1785, in what was called the Proposed Book."

INTERESTING TO THE CHRISTIAN PUBLIC.

It will interest the Christian public, says the National Intelligencer, to know, that information has lately been received by the government, that Dr. Bunsen, the Prussian minister to the Swiss Confederation, transmitted, some time since, a memoir to his sovereign upon the condition of the Christian population in Syria, urging the necessity of embracing the favorable occasion (presented by the *concert* of the European powers, including France, in the settlement of the Turco-Egyptian question) of granting them effectual and permanent protection on the part of the great Christian powers against Mohammedan oppression; and that the king was so forcibly struck with the views presented in this paper, that he caused a circular note to be transmitted to the other four powers, inviting them to concert with Prussia the means of accomplishing this benevolent purpose. It is stated that Dr. Bunsen has been charged with a special mission to the Court of London on this subject, and we noticed, some time ago, as probably growing out of this, a declaration by Lord Melbourne, in the House of Lords, that the government of England had under its consideration the propriety of adopting measures for the protection of the Syrian Christians. It was further said, on that occasion, that the forms of worship in use among the Syrian Christians much resembled those of the Church of England.

Cast Iron Church.—St. George's Church, Liverpool, is an object of considerable interest for its taste, and as having been nearly the first iron church erected in Great Britain.—The whole of the frame work of the windows, doors, groins, roofs, pulpit, ornamental enrichments, are of cast iron. The length is 119 feet, the breadth 47. It is ornamented by a splendid cast iron window of stained glass. It is not perhaps generally known, that a great proportion of the larger manufactories erected in England within the last ten years, are all iron except the walls. And within two years past, several cottages and country villas have been put up near London, which are exclusively cast iron; walls, doors, steps, roof, chimneys, sash, &c. In England, where wood is dear and iron cheap, the first cost of such buildings is less than those of timber. In durability and in beauty, they are of course unequalled. When once finished, such buildings require no repairs; and the most finely carved ornaments cost little more than plain castings.—*London Mechanics' Magazine.*

THE CHURCHMAN.

SATURDAY, JULY 31, 1841.

A COMPANION TO THE BOOK OF GENESIS. BY SAMUEL H. TURNER, D. D., *Prof. of Bib. Lit. and Interp. of Scrip. in the Theol. Sem. of the Prot. Epis. Church, and of the Hebrew Lang. and Lit. in Columbia College, New York.* New York: Wiley & Putnam, 161 Broadway. 1841.

Our limits would not allow us, even were we competent to the task, to offer a critical analysis and review of this learned work, and to follow the author in his multiplied references and comparisons of conflicting theories. A notice of the comments on a few texts, with a view to the illustration of general principles, is all that we shall attempt.

In justice to the author, it is proper for us to state in the outset the principles by which we are governed in estimating the labors of commentators.

Believing that ALMIGHTY GOD has instituted the CHURCH for the preservation and transmission of the divine Word, we hold it to be the dictate of reason and duty to look to that Church for our guidance. The writings which the Church Catholic has declared canonical, we receive because she has received them; those which she has rejected, we reject because she has rejected them. The meaning of the sacred records also, as far as the Church Catholic has defined it, we acknowledge to be true for the same reason. The sense of the Holy Scriptures, also, in points which are not of faith, as declared by the concurrent sense of antiquity, wherever it can be had, is in like manner, we think, a rule which may always be followed with safety, and never contradicted without danger; a rule by no means exclusive of the labors of modern criticism, but serving to guide us through their labyrinth, and make them more available to our use.

We have therefore no sympathy with that system of interpretation which requires a man to divest himself of all Christian knowledge and all faith, and to approach the sacred records with the determination to settle for himself the canonicalness of their respective parts, and to make his own individual opinion of the meaning of HOLY WRIT the measure and standard of Divine Truth. Such a system of Biblical Interpretation questions every thing and settles nothing; it multiplies doubt and propagates conjecture; and its tendency from its birth to the present time has been, we fear, to sap the foundations of Revealed Religion, and to slide the Christian Church from the eminence on which ALMIGHTY GOD has placed it for the guidance of fallen man, by the descending gradations of schism and heresy, into the pestilential miasms of German Neology.

We do not question the *right* of any man to despise the consent of the fathers, and spend his life in balancing the conflicting opinions of modern critics in matters on which the fathers are agreed; nor do we question his *right* to deny the Nicene Faith and essay to settle its articles *de novo* by scriptural induction; nor in fine his *right* to abjure the Christian Religion, and to advocate infidelity. GOD has invested men with the power to do all this, and their power is their natural right, for the use of which they are accountable to Him and to Him alone. But what we say is, that Christians, in such cases, will exercise their right at their peril; and that experience will, sooner or later, in one generation or another, prove the futility of their work, and make them confess it to be the dictate of enlightened prudence and sound reason to fall back on the Church of GOD as the best guardian and expositor of his Word.

With these views, as a Churchman writing for Churchmen, and in reference to a work which emanates from the General Theological Seminary, we would direct attention to a few texts in illustration of the principles which we have stated.

Gen. i. 26: "And GOD said, Let us make man in our own image."

We have not room for the professor's notes on this text, which occupy several pages, and shall therefore give merely a summary.

"The use of the plural," he says, "has been variously accounted for." 1. "Rosenmuller considers it as nothing more than the usage of the Hebrew, in common with other languages, to employ the plural occasionally for the singular." 2. "Some suppose the plural to be here used in accommodation to the language of human dignitaries." 3. "Others again regard the phraseology as founded on the scriptural doctrine of the plurality of persons in the divine essence." 4. "There is, however, another view of this subject, which appears to be well worthy of consideration. Rashi explains the use of the plural on the ground of the divine condescension. The Supreme Being is considered as an elevated monarch, surrounded by his nobles," &c. To these four may be added a fifth, which occurs as a subdivision of the third: "It may indeed be that the plural form is employed to denote the plenitude of powers existing in GOD, in addition to the plurality of persons."

Which of these views the professor himself holds, (or whether any,) we are not informed, though he seems to prefer the fourth. To the third view, or that which supposes a reference to the plurality of persons in the Godhead, a believer of the Catholic faith naturally turns with special solicitude; and he is gratified to hear that the professor "cannot venture to reject such an interpretation:" because, as he well remarks, "this view agrees not only with the plain declarations of the New Testament in which this doctrine [the Trinity] is avowed, but with occasional intimations of it in the old, and is in character with the relative importance of the act of creation which immediately follows."

A presumptive argument, we should think, for the correctness of the view. Now among the professors, pupils, and among his readers, there may be many who are disposed to inquire, what view the fathers of the primitive Church have taken of this text. Are they agreed or divided in their view of it? If the former, is not their combined consent enough to determine the mind to the adoption of the view which they espouse? Especially if that be the view which well suits the context, and agrees with the tenor of the Scriptures. For the satisfaction of such inquirers, we could wish that the professor had simply stated that the third view is that which has the consent of the fathers. "Theophilus's assertion," says Bishop Horsley, "that GOD spake to no other person than his Word and his Wisdom, is an assertion that he spake to persons of no less dignity than the Son and the Holy Ghost. It is an assertion of the Catholic exposition of the text."[*] And in a note he adds: "That this is the true exposition, that the text describes a consultation which passed between the persons of the Godhead, is shown with great brevity, but with the highest degree of evidence and perspicuity, in Dr. Kennicott's dissertation on the Tree of Life." Here then is one instance in which the rule of Catholic exposition, if adopted, would lead to certainty.

The next verse—"GOD created man in his own image"—is one of sufficient importance to justify the quotation of the whole of our author's comment:

"The image of GOD is a phrase expressive of excellence and authority. This is implied in ix. 6, where the creation of man in GOD's image is stated as a reason for the capital punishment of the murderer: 'Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of GOD made he man.' In the eighth Psalm, also, supremacy over the inferior creatures is represented as a part of that 'glory and honor' with which man was originally 'crowned.' This is evident, moreover, from the history before us, where authority over the inferior animals is immediately connected with the image of GOD, by which man was distinguished. Knowledge and wisdom must necessarily be implied; not, indeed, of that exalted and comprehensive kind which has often been claimed for our first parent, but a degree correspondent with that perfection in which all the works of GOD were made. It seems inconsistent to suppose, with HENGSTENBERG, (Christologie des Alten Testaments, vol. I. p. 34. in KEITH's Translation, p. 32.) and others, that while Adam's body was created perfect, his intellect was in the condition of childhood. And on the other hand, it is equally objectionable to assume with MAIMONIDES, (יסודי התורה grounds of the law, chap. iv. § 14, p. 45, edit. Vorst. Amstelod. 1638, 4to,) that the intellectual principle constituted the form in which man was created: הדעה שהיא צורת הנפש. The most important features of the divine image in the first man were doubtless his moral purity and holiness. These qualities are referred to in Eccles. vii. 29, Eph. iv. 24, Col. iii. 10. In the two latter texts they are spoken of as distinguishing 'the new man which is created after GOD,' in contradistinction to the 'old man,' the sinful character which predominates in the natural mind; and the apostle evidently refers to the image of GOD in which man was originally made.

"Many divines, both ancient and modern, have maintained that the gift of the Holy Spirit constituted the most important feature of the divine image in which Adam was created. See Bishop Bull's discourse on the state of man before the fall. I have not thought proper to advance this opinion, as I am not satisfied that it can be supported by sufficient scriptural proof. Certainly Gen. ii. 7, so often alleged in defence of it, is altogether inadequate. It expresses the divine origin of the living principle and soul of our first parent.

"To represent the image of GOD as consisting in uprightness of external person, in contradistinction to the general form of other animals, presumes an ignorance of the divine being inconsistent with the character of the writer, and gives a contemptible sense, alike unworthy of the book and incapable of proof. Such childish conceptions of GOD are very little in harmony with the majesty, wisdom, and power ascribed to him in the representations throughout the chapter. Indeed, it may well be doubted, whether the erect form in which man was created, was even intended to indicate that divine image in which his soul was originally made, although such an opinion has been often expressed, and is avowed by Augustin. Si ergo et hominem de terra et bestias de terra ipse formavit, quid habet homo excellentius in hac re, nisi quod ipse ad imaginem Dei creatus est? Nec tamen hoc secundum corpus, sed secundum intellectum mentis, de quo post loquemur. Quanquam et in ipso corpore habeat quandam proprietatum, quæ hoc indicet, quod erecta statura factus est, ut hoc ipso admoneretur, non sibi terrena esse sectanda, velut pecora, quorum voluptas omnis ex terra est, unde in alvum cuncta prona atque prostrata sunt. Congruit ergo, &c. De Genesi ad literam, lib. VI. cap. xii. Opera, tom. III. p. 155, edit. Bened. The ground of distinction which is supposed to be found in the form of the inferior creatures, is insufficient as an argument, inasmuch as it is not true of all, especially of birds."

Most divines, we believe, agree to regard "the image of GOD" as consisting in "righteousness and true holiness;" but then comes up the question whether this original righteousness were a natural or a supernatural endowment? the result of the natural faculties of the first man, or of the gift of the HOLY SPIRIT? And here we regret to find our author declining the latter view, which is that of Bishop Bull, and in consequence sanctioning the alternative which resolves the image of GOD in the first man into a natural endowment. Has Dr. Turner well weighed the consequences of his choice? Bishop Bull declares his belief that it is only on the former hypothesis that the doctrine of the fall "can be intelligibly explained or rationally defended." "For if it once be granted," he adds, "that man in his first and best estate was a creature merely animal, I challenge any man to show me, wherein that great fall of mankind, of which the Scriptures and the writings of the Catholic doctors from the days of the apostles to our present age so loudly ring, can be imagined to consist?

Qui cadit in terram, non habet unde cadat.

According to this hypothesis, man before the fall was but an earthly animal creature, and he is no worse now since the fall."

Here again is an instance in which we should have been pleased to see the rule of Catholic exposition applied. Bishop Bull sustains his view on grounds of reason and Scripture; he does not rest here, however; but carries the appeal to the fathers; and to us he seems to have proved most conclusively, in opposition to the Socinian and Pelagian hypothesis, that the view which makes the image of GOD in the first man to have been the gift of the HOLY SPIRIT, is supported by the consentient testimony of the primitive Catholic Church. If so, on what sound principle can this view be rejected?

"Gen. ii. 7," says Dr. Turner, "so often alleged in defence of this view, is altogether inadequate. It expresses the divine origin of the living principle and soul of our first parent." But could our first parent have performed such a righteousness as would have been available to eternal life, without the HOLY SPIRIT to be the principle of life to his soul, even as the soul itself is the principle of life to the body? If not, how is Gen. ii. 7—"and breathed into his nostrils the breath of lives," "inadequate" to show that a principle of supernatural or spiritual life was communicated to our first parent as well as a principle of natural or animal life? But here again we should like to know whether the fathers thought the text "altogether inadequate?"

Passing over about twenty pages devoted to the refutation of some novelties of Professor Palfrey of Boston, in regard to the institution of the Sabbath, and about ten pages more in which Dr. John Pye Smith, with his geological lucubrations, is chiefly prominent, we come to the history of Paradise, and of the fall of man.

And here, to the omission of several topics on which we should have been gratified to be favored with the Professor's views, we have a dissertation of some thirteen pages in regard to the agency of "the serpent" in the temptation. Three views are given. The first is that which maintains the action of a real serpent in the temptation to the exclusion of any other agent. The second regards the devil as the principal agent, acting through the instrumentality of a serpent. The third "supposes the devil to be the only agent in effecting the temptation, and that whatever is said of the serpent is figurative." The first view is so repugnant to the literal sense of the narrative, the second is put by the professor in so disadvantageous a light, and the third is so very favorably exhibited, that we should have had no hesitation in regarding the last as our author's own view, were it not for the following caveat to the reader: "It is not my intention to express any decided opinion in favor of the third view now under consideration."

Now since all the plausible things which the author has contrived to say of the third view have failed to command his own assent, it is fair to suppose that they will be equally powerless with the reader; who seeing the first view palpably erroneous, and staggered by the professor's objections to the second, and finding that he expresses no "decided opinion" in favor of the third, is in equal danger with himself of leaving the subject without any opinion at all.

We take for granted that the common view (like most other common views) has more to be said in its favor than appears on the surface. But our author shall state its "difficulties."

"The second view regards the devil as the principal agent, who, in accomplishing his scheme, employed the serpent as his instrument. Thus the latter appears to reason and speak; the woman converses with him, and is led by the artful representations which the devil enables him to make, to break the divine law. The sentence which afterwards follows, is to be explained in reference to both the agents. This is the view which has been most generally adopted by divines, and is supposed to meet all the requisitions of the case, and to accord with the representations elsewhere made, in Scripture and early Jewish writings. It is defended by Hengstenberg in his Christology, vol. I. p. 26 ss.

"There are difficulties in this view of the transaction, which appear to some irreconcilable with truth as deduced from other parts of Scripture and supported by reason. They find it difficult to perceive how the Supreme Being could allow such a series of circumstances to go into operation, in order to try the virtue of our first parents, consistently with the views of Divine Providence and goodness as generally exhibited in the Bible. Let it be observed, that the difficulty in contemplation does not lie in the fact of their being permitted to be tempted. Sound reasons are given for this. So far as we know, the trial of virtue may be essential to the highest excellence of every created intelligence, and may be allowed in order to produce the greatest amount of moral character. Neither does the difficulty lie in the particular test selected. The establishment of a character of implicit obedience to the will of GOD simply as such, was intended to be the result; and the prohibition of the fruit of a particular tree was as well fitted for this purpose as any prohibition or demand whatever. But, on the hypothesis under consideration, the great enemy of GOD and goodness, filled with jealousy at the happiness of the first pair, contrives a plan to ruin this happiness, to bring sin and misery into the world, and thus to mar the harmony and beauty of the Almighty Maker's workmanship; and in carrying this plan into effect, *he works a series of miracles*, speaking by means of the serpent's organs, thus abusing one of GOD's good creatures,[*] by making him the instrument in the destruction of another, and that other no less a personage than the lord of this lower world, the father of the whole human family. This is the point, the miraculous character of the action, which is thought to be an insuperable objection. It is impossible to doubt that the facts stated on this hypothesis do imply miracles, unless, indeed, the old fable of inferior animals having been endowed with the faculties of reason and speech be renewed in order to meet the difficulty.[†] How many others this would involve, it were a waste of time to point out. Whether any of the spiritual agents in the universe, however exalted, possesses natural powers adequate to such miraculous result, may admit of doubt. On the question connected with this remark, men of profound thought and acute powers of reasoning have differed;[‡] so that we cannot assume the devil's inability to employ the serpent, as the view of the transaction supposes him to have done. But whatever opinions may be held by different persons respecting the nature of miracles and the power necessary to work them, none who believe in the being and attributes of GOD can deny that all such power must be under his control, and cannot be used except by his permission. In the language of Dr. Jortin, "GOD will not permit evil spirits to delude wise and good men to their hurt."

The questions, then, which every inquirer after truth, who determines to make up his mind deliberately and impartially on this important topic, must settle, are these: 'Does this account of the temptation and fall of our first parents necessarily imply that the devil possesses power to work miracles? and if he does, that the Deity would allow him to exert it for such a purpose, and under the circumstances of the case?'[§] If an affirmative answer to the former of these questions should even be allowed, the latter, it is said, can admit of no other than a negative reply, consistently with the general views of Scripture and the fair results of unbiassed reasoning. Under the influence of these and other considerations, the truth of the view in contemplation is questioned by some, who are conscientious and serious believers in revelation.

It may not be fair to say that the author impresses on his readers these rationalistic objections in such a way as to avoid the responsibility of advocating them; but it is fair to express the opinion that it had been more befitting the station of the Professor to have driven them all to the winds. "GOD will not permit evil spirits to tempt wise and good men to their hurt." Certainly not; and therefore let such men, when tempted by evil spirits, continue (as by the grace of GOD they can) to be "wise and good." "Does the devil possess power to work miracles? and if he does, would the Deity allow him to exert it for such a purpose, and under the circumstances of the case?" Why the narrative itself is a proof that the devil does possess a limited power of this kind, and that GOD did permit him to exert it under the circumstances of the case. The records of the Old Testament, and those also of the New, as for instance the history of demoniacal possessions and of our LORD's temptation, contain many like proofs; nor should we much fear to adduce the history of the Heathen Oracles (despite of the superficial wit of Fontenelle) as another proof to the same point. And for what is the Church of CHRIST to be grateful, if it be not for delivery from this power of the devil?

If the devil had been suffered to make such a display of power as to create a doubt in the minds of Adam and Eve, whether his suggestion were not divine, and as really from the Creator as the command which He had imposed on them, there might be reason for questioning whether the literal sense of the narrative were consistent with the goodness and wisdom of GOD: for in this case the temptation would have been destroyed, and man would have been punished, not for yielding to temptation, but for complying with a suggestion which he had reason to think was divine. But nothing of this sort appears. On the contrary, it is manifest that the miracle, as in some sense it may be called, had the effect not to destroy the temptation, but to increase its force; and was understood by our first parents to be the appliance of a finite power for seducing them into disobedience to the known and undoubted command and revelation of ALMIGHTY GOD. And while the Creator sustains his creatures under trial by an adequate assurance of *infinite* protection, what is there to impeach His goodness in permitting them to be assailed by the demonstrations of a *finite* power? The increase of the temptation, while it was distinctly seen to be temptation, and adequate power was imparted to resist it, could only serve to enhance the importance of the command and the dignity of obedience.

We wish that the Professor, among his other references, had referred his readers to Dr. Delaney's Revelation Examined; who gives so many substantial reasons for taking the whole of the narrative in its literal sense, (distinguishing the allegorical from that which is merely figure or metaphor,) that the impartial Christian will hardly fail to acquiesce in his conclusion: "If there be nothing absurd, or impossible, or unphilosophical, in supposing that the organs of a brute could be so acted by the influence of a superior intelligence, as there evidently is not: then is there evidently nothing absurd, impossible, or incredible in this whole account of the conference between Eve and the serpent; nay, so far otherwise, that as it is now explained, I will be bold to say, it is the most rational scheme of deception, and the best fitted to work its end, that the subtlest of all created spirits can be conceived capable of devising on the occasion; nay, more, that the whole of this account is incomparably more agreeable to reason and philosophy, and consequently, more credible, than any one article of the *Freethinker's* faith, as it is contradistinguished from the *Christian's*."

We had intended to quote a few other passages of similar complexion; but our limits admonish us to draw to a close. The erudition displayed in the work is extensive; but we cannot help thinking that the like amount drawn more from the primitive fathers and the divines of our Mother Church, and less from the modern critics of Germany, would have been more serviceable to the students of the General Theological Seminary. Many of its statements and refutations of the puerile fancies of modern critics tend, as it seems to us—quite as much at least as the "conceits" of the fathers—to beget the habit of literary trifling and learned imbecility; while we desiderate that distinct and steady recognition of general principles, which keeps the student from being perpetually poised on minute points, enables him to dispose of skeptical objections by a judicious classification, and diverts him from the labyrinthine mazes of private opinion and doubt into the beaten track of Catholic exposition and certainty.

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[*] Charge to the Clergy of St. Albans.

[*] As all of GOD's creatures were good in their respective kinds, (see Gen. i. 31,) the intimation of Horsley, (Biblical Criticism, vol. I. p. 17,) that "the tempter assumed perhaps by necessity the form of the serpent, *being permitted to assume no better than that of a mean reptile*," is not admissible. The contemptuous designation of the animal is in striking contrast with the notion of those who figure to themselves some glorious creature of remarkable beauty and splendor, who is afterwards compelled to suffer degradation of nature and form, as a consequence of his having been forcibly made the instrument of the evil spirit's wicked machinations!

[†] See the passages from Plato and the Sybilline Oracles quoted by Bochart in his Phaleg, lib. I. cap. i. xv. p. 3, 50, Edit. Tert. Lug. Bat. 1692. Abundance of Talmudic and Rabbinical nonsense on this subject may be found in Eisenmenger's Entdectes Judenthum, Theil I. cap. viii. p. 419 ss.; although the author seems to give the most ridiculous construction of the Jewish representations, some of which are perhaps figurative.

[‡] On this point see Hugh Farmer's Dissertation on Miracles, on the one side; and, on the other, the Bishop of Clogher's (Clayton's) Chronology of the Hebrew Bible Vindicated, p. 252 ss.; Horsley's Sermon on Mark vii. 37; Jortin's Remarks on Ecclesiastical History, Lond 1805, vol II. p. 1 ss.; and Le Clerc on Exod. vii. 11.

[§] That any one should suppose the Deity himself to have wrought the miracle, is too preposterous to be taken into consideration. Neither is it of any consequence to examine the question, in what light Eve herself would have regarded the transaction, and whether her knowledge of the natural powers of the brute creation were sufficient to enable her to ascertain the truth.

The numerous and constantly multiplying reprints of old theological works, continue to show the rapid spread of Church principles in England. Among those announced by the last periodicals as now preparing for the press, are a translation of Bishop Bull's Harmonia, Courrayer's Defence of English Ordinations, Archbishop Bramhall's Works entire, Thorndike's two tracts "Of the Government of Churches" and "The Right of the Church in a Christian State," Bishop Ken's "Pastoral Letter and Sermon on Daniel," and Mede's "Three Discourses on the Church and Offertory." Bull's Harmonia has never yet been published in an English translation; we anticipate the happiest effects from the republication of it in this country, where it is especially needed. Courrayer has become exceedingly scarce, and Thorndike's valuable tracts it has been for a long time impossible to procure. The selection from Mede contains the best (though a small) part of the folio edition of his works. "Lawrence's Lay Baptism Invalid," is reprinted: as also Bishop Patrick on the Work of the Ministry, and Bishop Montague's "Articles of Inquiry," with an interesting memoir and notes.

To Parker's reprints, which D. Appleton & Co. are republishing uniformly with Sutton on the Sacrament, &c., are now added Dr. Hammond's Parænesis, Jones's (of Nayland) "Letters from a Tutor to his Pupils," and the Rev. J. C. Crosthwaite's "Inquiry into the mode of distributing the Holy Communion in the Church of England and Ireland."

We beg leave to tender thanks to our friends for books, pamphlets, Journals of Conventions, &c., among which we find the following:

Sermons, by the Rev. W. H. Lewis, Rector of Calvary Church, Brooklyn, N. Y. F. J. Huntington & Co., 174 Pearl-street.

The Comprehensive Church, or Christian Unity and Ecclesiastical Union. By the Rev. Thomas H. Vail, A. M. Hartford: H. Huntington, jun.

A Sermon, preached in Christ Church, Philadelphia, on the occasion of the death of William Henry Harrison, late President of the United States. By Rev. Benjamin Dorr, D. D.

A Sermon on the death of President Harrison, by Rev. George Upford, D. D., Rector of Trinity Church, Pittsburg, Pa. Also, a Sermon on the same subject, by the Rev. Jacob M. Douglass; preached in St. Matthew's Church, Francisville, Philadelphia county.

Christian Truths and Motives the surest basis and best means of Education. An Address delivered at the graduating of the First Medical Class in Kemper College. By the Rev. S. A. Crane, A. M., President of Kemper College.

The Thirteenth Annual Report of the House of Refuge of Philadelphia; and Memorandum of a late Visit to some of the principal Hospitals, Prisons, &c., in France, Scotland, and England. By F. A. Packard, Esq. Philadelphia.

Journals of the Conventions of *Illinois, Delaware, North Carolina, Virginia,* and *Maryland.* These journals are deeply interesting, and we may have occasion to refer to them again. The addresses of the bishops show that they have been fully occupied in the great objects of their calling; and the parochial reports exhibit pleasing evidence of the industry of the clergy, and the spreading glory of the Church.

The discussion in relation to Tract No. 90, is still continued in England. We give this week the conclusion of Mr. Perceval's Letter, and shall follow it up in our next with the British Critic's apologue on the Oxford Margaret Professor, Dr. Faussett.

The learned Dr. Todd, says the British Critic, has published a literary curiosity, "The Last Age of the Church," by John Wickliffe, the morning star of the Reformation.

The degree of Doctor of Divinity has recently been conferred on the Rev. Jehu C. Clay, of Philadelphia, by the University of Pennsylvania.

The Rev. J. H. Hobart having been transferred to the diocese of the Rt. Rev. Bishop Kemper, requests that all papers may be hereafter directed to him, at Milwaukie, Territory of Wiskonsin.

At a Special Ordination held in Grace Church, Providence, R. I., on the 22d inst., by the Right Rev. Bishop Griswold,—Samuel Goodale, Thomas S. Randolph, and Azel Dow Cole, Alumni of the General Episcopal Theological Seminary, were admitted to the order of Deacons. Morning Service was read by Rev. Mr. Clemson, of Philadelphia; Rev. Francis Vinton, of Rhode Island, presented the candidates; and the communion was administered by the Right Rev. Bishop, assisted by Rev. Mr. Clemson. A number of the clergy were present, besides those who took part in the exercises.

JOURNALS OF THE CONVENTIONS.

The Secretaries of the different Diocesan Conventions in the United States are respectfully requested to forward copies of their annual journals to the New York Historical Society, at the University of the City of New York, for preservation. The Society already possesses a large number of the earliest of these documents, and a full collection would be esteemed valuable. As this library is open to all persons for reference, it would be, moreover, often a convenience to Churchmen.

At a meeting of the Archbishops and Bishops, held at Lambeth, it was decided that the immediate erection of a bishopric was to be desired in New Brunswick, amongst other dependencies of Great Britain.

We take the following from an account of the "Midsummer Examination of King's College School," in the London Morning Herald of July 3d.

The CHAIRMAN, in concluding a suitable address to the scholars, remarked that there was one person present on the occasion whose sanction they ought to be proud of, who had a birthright in our country and in our literature—a brother in the faith and a father in the Church—the Right Rev. the Bishop of New Jersey. He assured that eminent person that his presence gave himself and all those interested in these proceedings the sincerest gratification.—(Loud and long applause.)

The BISHOP OF NEW JERSEY observed, that it had never fallen within his experience to witness an occasion where the chair had been filled so effectively for its objects, or with so much blended dignity and courtesy. His esteemed friend, the chairman, had long been known to his countrymen in America. The wide Atlantic might roll between them, but his biography and his life of usefulness were, with them, familiar themes. He was known to them long since, as the prudent counsellor in the British Senate on high topics of legislation; as the fearless unflinching advocate of every cause endeared by worth and sacred to virtue—(loud applause): he was known to them as the untiring supporter of every thing excellent in principle and calculated to ensure the good and welfare of his fellow-creatures. Long had the hon. baronet been known as the patron of the meritorious stranger, and the dispenser of happiness under his hospitable roof. To-day this distinguished philanthropist had exhibited himself in a new, though not less agreeable character—as the patron, the friend of the boys of England—(rapturous cheering from the students)—entering with true parental feeling into the sentiments, he was assured, of their pure young hearts—for he knew them well, but knew them not so well as he loved them—with all that fulness and freshness which was sure to elicit in them the simple modest graces with which his own character was adorned. They had witnessed to-day, that whilst the hon. bart. distributed the prizes to the ambitious youths about him, his well-stored mind marshalled the merits of each of the authors of the books so presented, and described them in language calculated to elicit the genius and awaken the emulation of youthful aspirants—(applause). But the lesson he read to each and all was remarkable for the felicity with which he had inculcated the value of that discipline in study without which it was impossible to expect any great effects or any important advantages from the efforts of genius. But he would, with the highest deference to the authorities present, suggest upon this occasion, that, in his opinion, the nature of their institution was peculiar. In his opinion the character of the college must depend on the school—(loud cheers). It is, said he, a truism in this respect, that the boy is the father of the man—(applause). It is vain to count upon the navigable fulness of the river, if you suffer the streams which feed it to be interrupted. It is in vain you would expect to witness the sturdy grandeur of the native oak, from which your wooden walls are constructed, unless you watch with care the tender budding of the acorn—(cheers). This is my first visit to this my father-land; and I confess that it is impossible to describe the delight I have, since my arrival, experienced in witnessing the great combination of the clergy of all denominations, and of all classes of society, in favor of the general dissemination of education. In an interview I have just had with his Grace the Archbishop of Canterbury, our conversation scarcely touched upon any other topic. One of the most beautiful features of this great metropolitan system of instruction, appears to me to be, the encouragement and fostering influence which it holds out to other schools founded upon the same principles in the vicinity of London; making itself thus the centre of a system of bright bodies giving light to those at a distance, and harmoniously revolving in beauty and in glory—(much applause). As a result of my visit to this great and noble country, I feel happy in thinking I shall carry back to my infant country a portion of that zeal in the great cause of education, which, as I have observed, actuates the clergy, and, from the assemblage of amiable and anxious females, now collected in this hall, I may safely infer, actuates the mothers of Englishmen—(applause). This is an example which cannot fail to produce the best effect in all parts of the globe. The worth and the value of such establishments consists in their being founded upon sound Christian principles, without which nothing good, nothing great, can be expected to be derived by society. Much is comprised in the motto of this institution, "*Sanctè et Sapienter,*" or, to transpose the terms, "*Sapientèr quia Sancte.*" It was wisely governed, because religiously governed.—The right rev. prelate concluded his eloquent address by alluding to the lamented decease of the former principal of King's College, whom he had never seen, (Dr. H. Rose,) but of whose merits as a scholar, a man, and a Christian, he was so sincere an admirer that he could safely assert he never loved and esteemed a man more—(applause). As he approached the shores of England, he had felt deep regret at the thought that he should not, could not, receive from him a welcome. He was gone to receive his high reward, but he had left his work and the evidences of a useful life behind him, in the success of that institution. To those whom he addressed, he was bound to say, that excellent man had left an example of public worth, high principle, manly virtue, the courtesy of a gentleman, the varied acquirements of a scholar; and, finally, his career had been such as to point out to all true Christians the safe path of life, and the glorious road to a bright immortality. The right rev. prelate then proposed a vote of thanks to the Chairman for his excellent conduct in the chair.

The motion being seconded and carried,

Sir R. INGLIS said he felt it impossible, after the eloquent and feeling address which had been made to them, to express, as he could have wished, his grateful sense of the kindness conferred upon him by the company present. He would assure them that on all such occasions he should consider himself highly honored, by either contributing to the success of their undertaking, or presiding over their interests as their chairman.

THE CHURCH.—We mentioned in our paper of the 17th inst. the change in the editorship of this paper. The following extract from the introductory address of the new editor we commend to the attention of our readers:

"To our brethren of the laity we would also earnestly address ourselves, and entreat them,—not for any personal purposes of our own, but from motives far above any considerations of private interest or reputation,—to regard the success of this journal as intimately connected with the prosperity of the Church. We do not mean to assert that the favorable picture of our ecclesiastical affairs which was so ably drawn in the last number, is to be principally ascribed to the influence of this paper; but we have lit-the hesitation in affirming that it has been the instrument of much good, a bond of union knitting our members together, a speaking voice that could plead our cause against gainsayers, and a medium of disseminating much vital and solid information on subjects of practical piety, and the constitution of the Christian Church. No one therefore who entertains any serious notions of his obligations as a Churchman, can withhold his cheerful and warm support from this journal. He will not be satisfied to leave all the burden of the day to a clergy already over-tasked, but will gladly avail himself of this unexceptionable means of evincing his gratitude for the spiritual privileges which he enjoys, by endeavoring to increase our circulation, and thus making those privileges more generally known. While others waste their energies in pursuits which minister to vice and demoralize communities, let him who is conscious of a capacity for pure enjoyment, look for salutary pleasures, which leave a zest behind them, in supporting those Church societies which have the indispensable recommendation of Episcopal sanction, and in contributing his aid and personal exertions towards every design connected with the Church. Some such laymen, we rejoice to testify, are to be found amongst us, though at dreary intervals; and were there but more, the clergy would hail them as so many sources of sympathy and support, while the influence of their example would be manifested in the growth of sound religion, and in the building up of our Zion, spiritually and materially, in places to which it is at present almost a stranger. Should there be any who dread to evince a zeal for religion or to avow their attachment to the Church, lest it should interfere with their professional advancement or check their political aspirings, we would point them to Mr. Gladstone, as a person whose great abilities derive lustre from his virtues and uncompromising Churchmanship, and whose character is the more exalted and respected, because it is known to be conformed to the principles of Christianity."

From the National Intelligencer.

WASHINGTON, June 25, 1841,
At Major General Macomb's.

My Dear Sir:—Death has again appeared in the metropolis of the nation, and has just numbered the Commander-in-chief of the United States army among his brilliant trophies. The name of Major General ALEXANDER MACOMB is erased from the register of the living. It was my mournful privilege to witness the closing scene of his useful and exemplary life, and by humble prayer to commit the departing spirit of this distinguished officer to the hands of a "faithful Creator." From the peculiar character of his final illness, nothing transpired which could indicate his anticipations respecting the future, yet I indulge the delightful hope that his noble and generous spirit is at this moment a polished link in that golden chain of pure and celestial intelligences, which will forever encircle and beautify the Throne of Divinity. During my present sojourn under his hospitable roof, I have enjoyed frequent opportunities of interchanging thoughts and opinions with him on the sublime mysteries of religion, and it affords me unfeigned satisfaction to say that no subject was more cheerfully entertained. Only a day or two before his lamented departure from among us, I intimated a hope that such members of our National Legislature as had experienced the influence of Christianity upon their hearts, would organize a meeting for social prayer, and inquired if he felt disposed to afford any facilities in carrying such an enterprise into successful operation. With characteristic kindness, he promptly responded that the most commodious room in his house was entirely at our service; and if his valuable life had been spared a few days longer, I have good reason to believe that we should not only have heard the voice of prayer and praise in the habitation of the Commander-in-chief, but we would also have seen that distinguished soldier humbly bending before the GOD who has preserved him in the day of battle, and caused victory, through his instrumentality, to alight upon his country's banner. Since the alarming illness of which he was the subject some months since, his mind has been manifestly predisposed, at intervals at least, to serious and heavenly contemplations. It is believed by those who knew him best, that he had not for several months past reclined upon his pillow at night, or rose from it in the morning, without acknowledging his obligations to his unwearied Benefactor. He was uniform and respectful in his attendance on the public ordinances of religion, and it will be gratifying to his pious friends here and elsewhere, to be informed that his last Sabbath upon earth was spent amid the solemnities of the sanctuary. His liberality was only limited by his resources, and in the "Great day of Revelation," thousands now unknown as the objects of his bounty, will unfold with grateful emotions, the long and shining record of his charities. To portray the other noble and elevated traits of character possessed by the lamented dead, I leave to a more skilful pen, and have only to regret that the single feature of this charming portrait which I have attempted to delineate, has not been more successfully exhibited. In taking a mournful leave of my beloved friend and relative, I cannot but indulge the hope that this most painful separation is only temporary, and that we shall again be permitted to recognize each other, in those pure and healthful climes, where sickness and death shall disappear like the shadows of the night before the rising of the orient beams. Sincerely do I pray that this heavy calamity may be sanctified to us all, and that He who graciously tempers the piercing wind to the sides of the lamb newly shorn of its fleece, may sustain this afflicted family in the dark hour of bereavement.

Most cordially your friend,
SEPTIMUS TUSTON,
Chaplain of the U. S. Senate.

To the Rev. C. VAN RENSSELAER.

INTELLIGENCE.

In St. George's Church, Fredericksburgh, on Sunday, the 18th inst., the Rt. Rev. Bishop Moore admitted to the sacred order of deacons, Geo. S. Davis, Churchill J. Gibson, Benjamin Halsted, Edward Lounsbery, J. Albert Massey, Alanson Phelps, Wm. Y. Rooker, Henry W. L. Temple, alumni of our Diocesan Seminary; and Joseph Earnest and John Payne to that of priests. The morning prayers were read by the Rev. E. C. McGuire, D. D., the rector of the parish; and the sermon from 1 Tim. v. 22, "Lay hands suddenly on no man," was preached by the Rev. Wm. Sparrow, D. D., Professor of Ecclesiastical History in the Theological Seminary of Va. The candidates for the diaconate were presented by Dr. McGuire, and those for the priesthood by Dr. Sparrow.

On Sunday evening, a sermon, by appointment of the Missionary Association of the Students of the Theological Seminary, was preached by the Rev. J. Hill, Missionary at Athens, Greece, and a collection taken up, amounting to nearly seventy dollars.

On the evening preceding, the 17th, the bishop administered the rite of confirmation to fourteen persons.

All the exercises of the occasion, we learn, were of a deeply interesting and impressive character. May they result in a rich and lasting blessing to this important and respectable parish!—*Southern Churchman.*

CHANGE.—The Rev. Whiting Griswold, an alumnus of the General Theological Seminary, has accepted an invitation to become an Assistant Minister in Christ Church, St. Louis, Missouri, and requests that letters and papers for him be addressed accordingly.—*Gospel Messenger.*

The Rev. Kingston Goddard has accepted a call to Emmanuel Church, in the city of Brooklyn, and will enter on the duties of the parish, if his health permit, early in November.

The above church is now in progress of erection, to be of brick, of the Ionic order, and will be ready for occupation in the fall.—*Journal of Commerce.*

PRAYER-BOOK AND HOMILY SOCIETY.

The twenty-ninth anniversary meeting of this institution was held in Freemason's Hall, Great Queen-street, on Thursday, the 6th of May. The Right Hon. Lord Bexley (the president) was in the chair. The Rev. F. Dollman, clerical secretary, read the Report. It appeared that in the port of London 3087 ships had been visited; 1700 Prayer-books, 444 books of prayers from Liturgy, and 15 books of Homilies, had been purchased by seamen; 690 books of select Homilies, 388 Homily tracts, had been supplied gratuitously; of 888 ships spoken with particularly, it was found that 255 have divine service on board at sea, 633 entirely neglect it. During the past year there had been issued from the depository, Prayer-books, Homilies in volumes, and other bound books, 17,772; and of Homilies and other tracts, 45,883; making a grand total, from the commencement of the society, of 400,950 bound books, and 2,481,264 tracts. The first Homily in Hebrew had been published during the last year, and the publication of portions of *Foxe's Acts and Monuments* had been commenced. The society had forwarded copies of the society's publications to Ireland for sale and distribution, and their circulation in that country had been productive of much good. Mr. Seaward (visiting secretary) read a statement of the accounts. The receipts of the past year amounted to 2880*l.* 15*s.*; the disbursements to 2985*l.* 5*s.* 6*d.* The Most Noble the Marquis of Cholmondeley moved the first resolution, which was seconded by the Rev. T. Grimshawe. Other resolutions were moved and seconded by the Rev. Messrs. Drew, Freemantle, Lothbury, J. H. Stewart, and Bickersteth. —*British Magazine.*

CLERICAL COLLEGES.

Our readers are probably aware that a suggestion was made, some two years ago, in a very striking work, "The Parochial System," by the Rev. H. Wilberforce, respecting the propriety of providing for the spiritual wants and the pastoral superintendence of our overgrown parishes, by the establishment of houses in a central position, to serve as a common residence for a body of clergy proportioned to the wants of the district. We are glad to see that this most desirable means of evangelizing a neglected population, is now being set on foot in some of the large metropolitan parishes. The clergy of the important parish of St. Mary-le-bone are about to receive the co-operation of four deacons, to share in their pastoral duties; and again, the "Ecclesiastical Gazette" for the current month contains a notice of a similar provision being intended for the yet more destitute parish of St. Matthew, Bethnal-green. It appears, from the statement there made, that the bishop of the diocese has sanctioned a plan for fitting up two or three adjoining houses as a clerical college, where each clergyman is to be provided with a set of furnished apartments, in addition to a proportionate salary; and although in the above statement this arrangement would seem to form merely a provisional measure, until the ten new districts of the parish, with their respective churches and parsonage houses, be complete; still it is conceived that the above institution would even then form a most desirable part of the permanent arrangements for the religious organization of that parish, as a residence for one (or even more) additional curate for each church and district.—*Oxford Herald.*

MIDDLESEX.

On Sunday, April 25th, three sermons were preached in Trinity Church, Gray's-inn-road, by the Rev. G. H. Bowers, rector of St. Paul, Covent-garden, in the morning; the Hon. and Rev. B. Noel, minister of St. John's Chapel, Bedford-row, in the afternoon; and the Rev. T. Dale, vicar of St. Bride's, in the evening, in liquidation of the heavy debt on the church, and the annual expenses for light and fire. The collections produced upwards of 72*l.* On the Thursday following, while the minister of the church was conversing with some ladies, who instruct the children of the poor in the church for want of funds which prevent their instruction elsewhere, a gentleman entered, and requested to see the minister. When assured that he was speaking to him, and invited to walk into the vestry, he declined to do so, and simply addressing the minister by name, requested to be informed whether the church was freed from debt by the sermons. The minister replied that the debt on furnishing it, together with the large current expenses, were too heavy to hope for such a result. "You will, then, permit me to hand you this towards that object," said this kind friend of the Church; and, tendering a blank envelope, instantly quitted. The minister, on opening the envelope, found to his gratification that it contained a note for 50*l.* Such an act, so delicately done, would be materially injured by any comment; but we trust its example will not be lost upon the parishioners of St. Andrew, Holborn, and that many known sons of the Church will imitate the munificence of their unknown brother as far as circumstances will permit.—*British Magazine.*

ROSSE INSTITUTION FOR THE DAUGHTERS OF THE IRISH CLERGY.

Thursday the second annual meeting of the friends and supporters of this institution took place in Willis's Rooms, St. James' Square, and was very numerously attended. The chair was taken by Edward Litton, Esq., M. P. for Coleraine, who stated the object of the institution to be to provide a superior education for the female orphans and daughters of the distressed clergy of the established Church of Ireland, on such moderate terms as to place it within the reach of the poorest of them, enabling them to become hereafter the means of their parents' support, and of spreading the blessings of a religious education. No child was admitted under eight years of age, and whose parents possessed an actual income of more than £100 from the Church. The terms for lodging, boarding, and education, were £10 a year; 22 pupils were now in the school at Coleraine, and a vast number of applications for admission were made, which the state of the funds rendered it inexpedient to grant. The establishment of this institution was due to Mrs. Hunter, the pious daughter of the late Archbishop of Dublin, and its name was taken from the late Countess Dowager of Rosse, its late patroness. The cause of the daughters of the distressed clergy of Ireland was warmly advocated by the Rev. Spencer Knox, and subsequently by the Rev. Hugh M'Neile. A large sum was realized by subscription, in aid of extending the advantages of the institution.—*Dublin paper.*

TRUSTEES OF THE THEOLOGICAL SEMINARY OF THE DIOCESE OF OHIO.

The Annual Meeting of the Board of Trustees of the Theological Seminary of the Diocese of Ohio, will be held, according to constitution, on Tuesday, August 3d, the day preceding the commencement of Kenyon College, at Gambier, at 10 o'clock, A. M.

KENYON COLLEGE.

The Annual Commencement in this institution will take place on Wednesday, the 4th of August next, at 10 o'clock, A. M. The public are respectfully invited.

Gambier, July 12, 1841.

TO CORRESPONDENTS.

"E. W. W." and "T." in our next.

"G. B. P.," "C. A. F.," and "Π," are received.

We find it impossible to make room for "Another Layman."

DIED,

On Saturday, the 24th inst., RACHEL, wife of JAMES SWORDS, in the 70th year of her age.

Suddenly, on Monday morning, the 26th inst., HARRIET CORNELIA, infant daughter of HENRY A. HOLT, aged four months and ten days.

In St. John's Parsonage, Tallahassee, Florida, on Monday, 21st of June, FANNY, only daughter of the Rev. FRANCIS P. LEE.

OBITUARY.

Died, in Milan, Erie county, Ohio, on Thursday, the 10th inst, STEPHEN MINUSE, aged 25 years.

The eight months immediately preceding the departure of this inestimable young man, were months of trial and deep affliction—trial to him to endure so long the gradual wasting away of his earthly tabernacle, with the pains and distresses necessarily attendant upon such a condition—affliction, deep affliction to his distressed friends, to witness one so deservedly beloved, sinking under the power of a disease which no medical skill could arrest—suffering pains untold which human assistance could not alleviate. Endowed by nature with qualities of mind and heart which were eminently fitted to endear him to those with whom he was connected in life—taken away too, just at an age when buds of promise were abundantly putting forth, when his worldly prospects were bright and cheering, when expectation was raised high that a long life of honor and usefulness and respectability lay before him, when parental infirmities were beginning to find needful support in him, and the ties of friendship, kindred and family, had become strengthened to an enduring bond—the Providence which removed him from this world cannot be regarded in any other light than as painfully afflictive. Alas, how true it is, that "all flesh is grass, and the goodliness thereof as the flower of the field!" How little avail youth, health, strength, and vigor of constitution, when "the breath of the LORD bloweth upon it!"

But in the circumstances attendant upon his departure, there is every thing to cheer and console surviving friends. He had already "remembered his Creator in the days of his youth," and when the tokens of a speedy dissolution became too evident to be misunderstood, the prospect gave him no uneasiness. Though surrounded with much to enlist his attachment to this world, he willingly resigned all, and felt that to die would be gain. As the outward man decayed, the inner man was renewed day by day. Relying entirely and exclusively upon the merits of his Saviour as the only refuge of the sinner, CHRIST was truly "in him the hope of glory." His spiritual enjoyments seemed to increase with the decay of his bodily strength, and as he approached the termination of the mortal conflict, so strong was his faith in CHRIST, so bright his views of the heavenly felicity, and so abundant his foretastes of the glory to be revealed, that death to him was literally swallowed up in victory.

And what is not a little singular, though not an accustomed attendant upon the services of the Church, having never in his life manifested any particular regard for the Church, but on the contrary, his feelings seemed to be rather in opposition to her forms of worship—a few days previous to his death, of his own accord, without any suggestion from any one, he requested to receive the most comfortable sacrament of the body and blood of CHRIST from the hand of the writer of this article. A few dear friends knelt around his dying couch and participated with him in the emblems of a Saviour's love. It was almost literally a communion of the Church militant with a member of the Church triumphant. From that moment his feelings seemed to have undergone an entire change. He expressed a regard for the Church never anticipated by those who knew his former feelings. The breathings of his soul went forth in the inimitable language of the liturgy, and more particularly of the communion service; and when he came to the last struggle, when life was quitting its hold, and utterance could but just falter from his lips, he broke out into that sublime ejaculation, "Holy, holy, holy"—when his spirit fled to that Holy Being whom he was addressing, and left the sentence unfinished.

A. C.

CALENDAR.

AUGUST.

1. Eighth Sunday after Trinity.
8. Ninth Sunday after Trinity.
15 Tenth Sunday after Trinity.
22 Eleventh Sunday after Trinity.
24. St. Bartholomew the Apostle.
29. Twelfth Sunday after Trinity.

SEPTEMBER.

5. Thirteenth Sunday after Trinity.
12. Fourteenth Sunday after Trinity.
15 }
17. } Ember days.
18. }
19 Fifteenth Sunday after Trinity.
21. St. Matthew the Apostle.
26. Sixteenth Sunday after Trinity.
29. St. Michael and All Angels.

DIOCESAN RECORD.

EPISCOPAL ACTS BY THE BISHOP OF THIS DIOCESE.

Dutchess county. Seventh Sunday after Trinity and St. James the Apostle, July 25, in St. Anna's Church, Fishkill Landing, admitted to Priests' Orders the Rev. Freeman C. Clarkson, Deacon, the minister of the parish. Morning Prayer was read by the Rev. Robert B. Van Kleeck, rector of St. Paul's Church, Troy, (who also presented the candidate,) assisted by the Rev. Robert Shaw, rector of Trinity Church, Fishkill, who read the Lessons, and the Sermon preached by the Bishop. The Rev. Samuel Phinney, Principal of the Orange County Institution, Newburgh, Orange County, was also present, and assisted in the laying on of hands.

In the afternoon, confirmed 9.

Monday, July 26, instituted Mr. Clarkson into the Rectorship of the same Church. Morning Prayer was read by the Rev. George B. Andrews, rector of Zion Church, Wappinger's Creek, assisted by the Rev. Henry Waterman, of the Diocese of Rhode Island, who read the Lessons; the keys of the Church presented to the new incumbent by James Rumsey, M. D., Church Warden; and the Sermon preached by the Bishop.

BISHOP ONDERDONK'S APPOINTMENTS FOR VISITATION.

Eighth Sunday after Trinity, August 1, Clermont, *Columbia county.*

Ninth Sunday after Trinity, August 8, Franklin, *Delaware county.* Tuesday, 10, Catskill, *Greene county,* Consecration A. M., Confirmation P. M. Friday, 13, Saratoga Springs, *Saratoga county.* Laying corner-stone of church, and Confirmation.

Tenth Sunday after Trinity, August 15, Hudson, *Columbia county.* Institution A. M., Confirmation P. M. Tuesday, 17, Christ Church, Poughkeepsie, *Dutchess county.* 18, Pleasant Valley. 19, Lithgow. Saturday, 21, Patterson, *Putnam county,* Ordination A. M., Confirmation P. M.

Eleventh Sunday after Trinity, August 22, Pawlings, *Dutchess county.* St. Bartholomew the Apostle, Tuesday, 24, North Salem, *Westchester county.* 25, Somers. 26, Bedford. Saturday, 28, Whiteplains.

Twelfth Sunday after Trinity, August 29, A. M., Rye; 4 P. M., Mamaroneck. 30, New Rochelle. 31, Eastchester. September 1, Westchester. 2, Morrisania.

Sixteenth Sunday after Trinity, September 26, St. Mary's Church, *New York.*

Where ordinations are to take place, the candidates are expected to see that the proper number of Presbyters, two at least, is in attendance.

The neighboring clergy are expected to make arrangements for officiating occasionally, prior to the Bishop's visitation, and preparing candidates for confirmation, if there be any, in such of the above named parishes as are vacant.

Any other services, during the same period, not inconsistent with punctually meeting the above appointments, will also be rendered with pleasure.

ACKNOWLEDGMENTS.

PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer acknowledges the receipt of the following sums, viz:

From Mrs John I Mumford, subscription, $4. St James' ch, Newtown, Rev G A Shelton, rector, for Missionary fund, $12. St Ann's ch, Brooklyn, Rev Dr Cutler, rector, collection on 25th inst, by the hands of W B Cooper, Esq, treasurer, for Missionary fund, $111 62. Trinity ch, Ulster, Rev H Adams, rector, collection, by the hands of H Barclay, Esq, for Education and Missionary fund, $10 61. Total amont, $138 23.

C. N. S. ROWLAND, Treasurer,
July 28, 1841. 55 Water street

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The Treasurer gratefully acknowledges the receipt of the following donation to the funds of the Society:

From St James' ch, Woonsocket Falls, R I, by the Rev H Waterman, rector, $10.

JOHN W. MITCHELL,
Treasurer of General P. E. S. S. U.
New York, July 28th, 1841.

NEW YORK BIBLE & COMMON PRAYER BOOK SOCIETY.

The treasurer thankfully acknowledges the receipt of the following sums—

From C Denroche, donation, $2. St James' ch, Woonsocket, R I, Rev Henry Waterman, rector, $5. Rev Edward C Neufville, Savannah, for purchase of Prayer Books, $10. Total, $17.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, Agent,
At the Depository, 28 Ann-street.
New York, July 29, 1841.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer thankfully acknowledges the receipt of the following sums:—

From St James' ch, Woonsocket, R I, Rev Henry Waterman, rector, $7 50. St John's ch, Hagerstown, Maryland, Rev T B Lyman, rector, $12. Total, $19 50.

Donations and subscriptions thankfully received by

THOMAS BROWNING, Treasurer,
THOMAS C. BUTLER, agent,
At the Depository, 28 Ann street.
New York, July 29, 1841.

FOREIGN MISSIONS.

The treasurer acknowledges the receipt of the following sums since last report:

From Missionary Society of Grace ch, Providence, R I, per W H Green, treasurer, $100; collection in Christ ch, Lawrenceburg, Indiana, per Rev Charles Prindle, $6; Mrs Elizabeth McKeige, sent from Italy, one half, $2; Two members of St Andrew's ch, New Berlin, Ct, $10; Misses Thompson, Virginia, by Mr Gibson, for Africa, $7 50; Mrs M C Demmick, $5; J T Walton, Esq. in addition to collection of the Church of the Epiphany, by Rev Lot Jones, $5; St Thomas' ch, Orange, Va, for Rev Mr Hill's school, $26 10. Total, $161 60.

J. SMYTH ROGERS, Treasurer.
New York, July 26, 1841.

CHURCH DEPOSITORY,
28 ANN-STREET.

Letters have been received at the Depository of the General Prot. Epis. S. S. Union, during the fortnight ending July 29, from the following individuals, viz.

P M at Le Roy; W A Seaver, Batavia, with remit; Rev William Staunton, Morristown, N J; A C King, Norfolk, Va; H Brown, Centreville, Md. with remit; Rev E H Crissey, Lockport, with remit; Charles Stimpson, Boston, with remit; R Griffin, Phil; Rev S Davis, Duck Creek, Wisconsin Territory, with remit; R S H George, Phil; D Hoyt, Rochester, with remit; J W Wright, Fayetteville, N C, with remit; M Macfarland, Petersburgh, Va, with remit; P M at Louisville, Ky; T A Lewis, P M at Kanawha C H, Va; A L Genttian, P M, Marietta, Ohio, with remit; Rev F P Lee, Camden, S C, with remit; A E Miller, Charleston, S C, with remit.

Packages have been forwarded from the Depository during the fortnight ending July 29, as follows:

To H H Reynolds, Kingston, Ulster county, per steamer Emerald; N C King, Norfolk, Va, per sch Empire; Lieut H C Wayne, care Capt Collins, Quartermaster, Hancock Barracks, Houlton, Maine, per Harden's Express; C Croswell, Gilboa, Schoharie county, care of Rev Joseph F Phillips, Catskill, by Towboat Rip Van Winkle; Rev J B Kerfoot, College Point, by steamboat Statesman; Rev Edward Neufville, per brig Philina for Savannah; Rev William A Curtis, Kingston, care of Mr Allen, Rondout, by steamboat Victory; Rev C F Markae, Newbern, N C, per sch Southerner; H H Reynolds, Kingston, per steamer Victory.

VALUABLE OLD BOOKS ON ECCLESIASTICAL HISTORY, THEOLOGY, &c.

FOR SALE by BARTLETT & WELFORD, at their Antiquarian Bookstore and Repository for Standard Literature,

229 BROADWAY,
Under the American Hotel.

I. Dupin Nouvelle Bibliotheque des Auteurs Ecclesiastiques,—20 tom. 4to. bound in 7—vellum, fine copy. Price	$21 00
II. Cressey's Church History of Brittany, from the beginning of Christianity to the Norman Conquest. 1 vol. plates, large paper, rare.	10 00
III. Heylyn's Life and Death of Archbishop Laud. plates.	5 00
IV. Reliquiæ Baxterianæ, or Mr. Richard Baxter's Narrative of the most memorable events of his Life and Times. Edited by Matthew Sylvester. pl. portrait.	7 50
V. Le Neve's Fasti Ecclesiæ Anglicanæ, or Regular Succession of the Dignitaries of the Church. fol.	5 00
VI. Lenfant's History of the Council of Constance, translated into English. 2 vols. 4to. plates.	8 00
VII. Wood's, (Anthony A.) Athenæ Oxonienses, or Exact History of the Writers, &c., educated at Oxford. 2 vols. pl. fine copy in calf.	8 00
VIII. The Theological Works of Dr. Edward Pococke. Edited by Leonard Twells. 2 vols. pl.	10 00
IX. Œuvres Complettes de Bossuet Eseque de Meaux. 12 vols. royal 8vo.	20 00
X. The Life of James Usher, Lord Archbishop of Armagh, with a collection of his letters, &c., by Dr. Richard Parr. pl.	5 00
XI. Dr. Henry Hammond's Sermons and Discourses. fol.	4 00
XII. Dr. John Scott's Whole Works, including his Christian Life, &c. 2 vols. pl.	7 50

(*To be continued.*)

The above are selected from *Bartlett & Welford's* recent catalogue of *Ancient and Modern Books,* containing nearly 4000 articles of interest and value in all branches of literature, with the prices affixed.

N. B. The publications of the Clarendon Press, and other Standard Episcopal Theological Books, constantly for sale at the lowest prices.

July 31.

BISHOP SAUNDERSON'S SERMONS.

RECENTLY received, the beautiful new edition of Sermons by the Right Rev. Bishop Saunderson, with a Life of the Author, by Izaak Walton, and an Introductory Essay, by the Rev. R. Montgomery. 2 vols. 8vo.

Of Bishop Saunderson, Anthony A. Wood remarks, that, "whether you consider him in his writings or conversation, from his first book of Logic to his Divinity, Lectures, Sermons, and other excellent discourses, the vastness of his judgment, the variety of his learning, all laid out for public benefit, his unparalleled meekness, humility and constancy, you cannot but confess that the Church of England could not lose a greater pillar, a better man, and more accomplished divine."

For sale by D. APPLETON & Co.
July 31. 200 Broadway.

SERMONS BY EMINENT DIVINES.

THE following valuable collection for sale by the importers, D. APPLETON & CO.
200 Broadway.

Andrews, Bishop. Sermons.
Arnold. Sermons.
Atterbury's Sermons.
Barrow's Sermons.
Belsham's Discourses.
Beveridge, Bishop. Select Sermons.
——— Sermons on the Ordinances.
Blair's Sermons.
Bull's, Bishop. Sermons.
Busfield's Sermons on Christian Duties.
Cecil's Sermons.
Charnock's Discourses.
Clapham's Sermons of Minor Authors.
Claude On the Composition of a Sermon.
Cooper's Sermons.
Doddridge's Sermons.
Hannam's Pulpit Assistant.
Harness. Parochial Sermons.
Heber, Bishop. Sermons.
Hewlett. Sermons.
Hole. Discourses on the Liturgy.
Homilies of Queen Elizabeth's Time.
Horsley, Bishop. Sermons.
Irish Pulpit.
Jones. Sermons on St. John.
Latimer's Sermons.
Laud's Sermons.
Lebas. Sermons.
Massillon's Sermons.
Mead. Sermons on the Jews.
Meath, Bishop. Sermons.
Newman. Parochial Sermons.
Ogden's Sermons.
Preacher, The.
Rogers. Fifty-six Sermons.
Saunderson, Bishop. Sermons.
Scottish Pulpit.
Sermons on Retirement, Self-Denial, &c.
Sermons of Sherlock, J. Taylor, &c.
Simeon's 100 Skeletons.
Sketches of 400 Sermons.
Taylor, Jeremy. Select Sermons.
Usher, Archbishop. Sermons.
Wardlaw. Sermons. July 31.

CHURCH MUSIC.

DR. BOYCE'S TE DEUM AND JUBILATE.

J. A. SPARKS, 111 Nassau-street,

Begs leave to announce to the members and friends of the Episcopal Church, that he will publish, on the 10th of August next, in quarto form, handsomely engraved, and printed on the best music paper, a "MORNING SERVICE," viz.

TE DEUM AND JUBILATE, (IN A.)
BY WM. BOYCE, MUS. DOCT. Circ. 1760,
Adapted to the Liturgy of the Protestant Episc. Church in the United States.
With an easy arrangement for the ORGAN or PIANO FORTE,
BY EDWARD HODGES, MUS. DOCT.
Director of the Music of Trinity Church, New York.

The work will contain 18 quarto pages, with an engraved titlepage, suitable in form to bind with other music. Price 75 cents. The patronage of the admirers of the *highest order* of Church Music is respectfully solicited.

A deduction of 25 per cent. will be allowed to Choirs taking ten or more copies. July 17—tf

JOURNALS OF GENERAL CONVENTIONS.

THE subscriber proposes to publish by subscription the Journals of the General Conventions of the Protestant Episcopal Church in the United States, from its first organization to the present time. As it will be attended with great expense, no one would probably be induced to undertake their publication, unless orders are previously received for the work in the form of subscriptions. The liberality and promptitude with which Episcopalians have recently encouraged the subscriber, inclines him to believe his friends of the Church will again respond to him in a corresponding tone of good will and patronage.

CONDITIONS.

FIRST. The publication will be under the constant supervision of a Presbyter of the Church, with the sanction of the Right Rev. Bishop of the Diocese of New York.

SECOND. It will contain the entire Journals of the General Conventions of the Protestant Episcopal Church in the United States, from the year 1784 to 1841, both inclusive; all the Pastoral Letters from the House of Bishops; all the Canons whether superseded by consecutive ones, or now in operation; and numerous notes by the editor relating to the History of the Church.

THIRD. It will also contain a Commentary on the Canons, similar in character to that of the Rev. Dr. Hawks in the Church Record; and Statistical Tables, showing the Progress and Increase of the Protestant Episcopal Church in the United States—particularly of the Clergy; and the Means for Christian, Classical, and Theological Education. In the latter will be found an account of our Theological Seminaries, Colleges, High Schools, and Eleemosynary Endowments for the support of the Church.

FOURTH. The work will be printed on fine white paper, and will be contained in three octavo volumes of 550 pages each; and it will be bound up in the best style of embossed muslin.

FIFTH. The price will be two dollars per volume, payable in money current in New York, or its equivalent, on the delivery of the work. Any clergyman who obtains in his parish five subscribers, will receive a sixth copy gratis.

Editors of Periodicals in the Church friendly to the undertaking, and it is presumed all will be, are respectfully requested to give notice thereof, as they shall think proper; and all who will give the above an insertion for a few months in their advertising columns, will be entitled to a copy of the work when published.

Clergymen and others desirous of obtaining the work, will please to forward their orders by private conveyance as soon as convenient, giving the names of each subscriber, that the whole may be published at the end of the third volume.

ALEXANDER V. BLAKE,
54 Gold, corner of Fulton-street.
July 24th.

TRACTS FOR THE TIMES,
NO. 90.

JUST published, and for sale at this office, pp. 86, price 37½ cents, or three copies for $1. Orders, enclosing the cash, will be promptly attended to, and the Tract forwarded to any part of the country by mail, or otherwise, as may be directed.

J. A. SPARKS, 111 Nassau street.
June 26. tf

NEW SUNDAY SCHOOL LIBRARY BOOKS.

JUST PUBLISHED by the GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION:

FRANCIS LUCAS, or, "THY VOWS ARE UPON ME," by the author of "Life of Moses," "Adversity a Blessing," "Sarah Wolston," &c., &c., 132 pp. 18mo., with beautiful Frontispiece—fine muslin.

CALENDAR OF SCRIPTURE LESSONS FOR THE YOUNG—July—December, 1841, inclusive.—Price two dollars and fifty cents per hundred.

IN PRESS, and will be issued shortly, VISITS TO AUNT CLEMENT, or *Conversations on the Connexion between the Old and New Testaments.*

A BOOK FOR BEGINNERS, or A HELP TO YOUNG COMMUNICANTS, that they may be fitted for the Holy Communion, and receive it with profit. By Bp. Patrick.

Orders may be addressed to

JOHN W. MITCHELL, *Treasurer,*
or DANIEL DANA, JR., *Agent,*
Church Depository, 28 Ann street.
June 26 tf

ORGAN MANUFACTORY,
ANTHONY STREET, NEW YORK.

THE large Organ for Christ Church, City of Alexandria, D. C., is just completed, and will remain on exhibition a week.

This very complete and beautiful Instrument is submitted to public inspection on account of the infamous attempts which have been made to injure my character and reputation, and my manufacture stigmatized as "*Botch.*" I therefore respectfully invite the public, and especially clergymen and gentlemen about erecting Organs in their churches, to call and examine it, assuring them that none but the very best and most respectable workmen are employed in my establishment, that I have every means and convenience of carrying on an extensive business, and that they may fully depend upon having their orders executed in the most superior manner in every point of view.

GEORGE JARDINE,
July 3. Organ Builder.

TAPPAN ON THE WILL.

Vol I. Review of Edwards, containing 1. A Statement of his System. 2. Consequences of his System. 3. Examination of the arguments against a Self-determining Will.
Vol. II. The Doctrine of the Will determined by an Appeal to Consciousness.
Vol. III. The doctrine of the Will applied to Moral Agency and Responsibility.

From the Biblical Repository.

This is a work, the appearance of which is ominous of good. It indicates an existing and a growing spirit of free inquiry and liberal thought. Professor Tappan seems to enter upon his task in a spirit of manly impartiality. Without pugnacity or ostentation, he has quietly undertaken his Review in the manner of one deeply impressed with the nobleness and certainty of the truth he espouses. Read the books, and you will acknowledge that this writer has conducted his inquiries with modesty and frankness, and also with a simplicity and clearness in feeling, thought and style, which are not always found in such discussions. Among the chapters before us, that on the Divine Government is particularly fine.

From the New York Review.

It is a work, which from its subject, and the manner in which it is handled, is entitled to the respectful attention of every person who makes any pretension to be a thinking man. It is the most regular, systematic and complete attempt at an exposition and criticism of Edwards' Treatise; it is characterized by a tone of remarkable candor and fairness; and it is written with great clearness, excellent method, and distinguished ability. Perfectly free from subjection to the force of authority, and undeterred by any dread of the *odium Theologicum,* he boldly exposes what he considers the pernicious and destructive logical consequences of the system of Edwards, yet with perfect love and reverence for the intellectual and moral greatness and worth of the man. Such a mode of conducting the discussion of questions connected with Theology is unhappily too rare in this country. Mr. Tappan's book is a perfect model in this respect, and we could wish that it might be imitated by all who profess to be lovers of truth and righteousness.

We hail this work and its right decision on this subject as a needful medicine, at least for stomachs gorged with foul metaphysics: It will serve to purge the bosom of that perilous stuff; it strikes at the root of the evil—the denial or the loss through vain philosophy, of that which is and must be, the vital principle of all religion, the distinct recognition of FREE WILL in man—THE POWER OF CHOICE BETWEEN GOOD AND EVIL.

From the New York Observer.

Whatever estimate may be formed of the doctrine advocated in these pages, no one we think will refuse to accord to it the merit of having at least been conceived and treated in the true spirit of philosophical research; and this of itself is no mean praise. Those familiar with the works of Reid and Stewart, will perceive that Professor Tappan's views as to the main point in question agrees with theirs; while Professor Tappan's work being exclusively on the Will, he has naturally been led into a more extensive analysis of this faculty of the mind. (See Stewart's Works, Am. Ed. Vol. V. Appendix I.

From the New York Evangelist.

Seldom have we read a work so eminently characterized by a true, ingenuous and philosophical spirit. We would most cordially recommend the volumes of Professor Tappan to those who would be delighted and enlightened upon a subject that ranks second to no subject that is now engaging the attention of the learned world. He has manifested great intellectual discrimination, has employed a perspicuous and forcible style, and has led the way into a field where he can be met and vanquished only by a thinker.

From the Journal of Commerce.

The topics are discussed in that style of clearness, beauty and simplicity which characterizes all the publications of the writer, and gives easiness and a charm even to metaphysical investigations. The three volumes constitute a valuable whole, and show that Professor Tappan has not been idle during his retirement from public duties, applying the energies of his fine mind to a course of abstruse research certainly of the highest importance, but such as few have the taste, and still fewer the ability, and fewer still the perseverance impartially and fearlessly to prosecute.

From the New York Commercial Advertiser.

Independence of thought, pure and elevated feeling, and simplicity and beauty of style, characterize these volumes; and whatever any man's opinions may be in regard to the freedom of the will, all must be pleased to see an impartial and thorough investigation of so important a subject conducted in a manner so able and interesting. We hope these volumes of an American author will not meet with less encouragement, or a less ready sale, because they are neither a republication from England, nor drawn from any school of philosophy in Germany.

From the New York American.

There are few works of this class so unexceptionable, so excellent in respect of style. It is perspicuous, chaste, simple, in short, as easily readable as we can well conceive a work of such a nature could be made. It is an achievement of intellectual philosophy which does honor to the author, the nation, and the age.

From the New Haven Record.

It might assist in securing to the discussion of new inquiries into the Freedom of the Will, a candid hearing, and to the removal of Theological prejudice from ground where it should have no place, if it were remembered that Howe, Baxter, Charnock, and Bates, with their associated hundreds, preached the gospel in purity and with power—without holding such opinions as those advanced by Edwards, or rather while holding with all their souls—the very opposite opinions in respect to the Will. They never dreamed that it was essential to the defence of the doctrines of grace, that his views should be holden. So far from this, as far as can be gathered from their writings, their philosophical views were precisely the same with those which he counted so pernicious in their tendency. As interested in mental science, we would recommend this work to all who are fond of similar studies, as one which will repay an attentive perusal.

WILEY & PUTNAM,
July 17—3t. 161 Broadway.

FAMILY SCHOOL FOR YOUNG LADIES.

MR. AND MRS. DOOLITTLE, of Bennington, Vermont, can accommodate a few more Young Ladies in their family, and instruct them in all the English branches usually taught in our public seminaries, together with French, Latin, Drawing, Painting, Needlework, &c. &c.

Mrs. D. having, for a considerable time previous to her marriage, held the station of Vice Principal in the Albany Female Seminary, has had much experience in teaching. The number of pupils being limited to ten, the strictest attention can and will be paid to their health, and to their moral and religious as well as to their intellectual improvement.

Bennington is a pleasant and healthy village, thirty miles from Troy, to which city there are stages running twice a day, Sundays excepted, over a macadamized road.

TERMS.—For board, lodging, washing, and tuition, $200 per annum of 44 weeks, payable quarterly in advance.

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Music, of which there is an excellent teacher in the village, at $10 per term, including use of the piano, is the only extra charge.

References.

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Professor Silliman, Yale College.
Rev. John M. Garfield, Albany.
Rev. R. B. Van Kleeck, Troy. July 3—4t

UNDERTAKER.

THOMAS D. GILLESPIE, Sexton of Christ Church, and General Furnishing Undertaker, respectfully informs his friends and the public generally, that he still continues to furnish every article necessary for funerals, at the shortest notice, and on the most reasonable terms, and will give his personal and prompt attention to all orders he may be favored with at his residence, by day or night. His coffin manufactory is attached to his dwelling. Interments procured in any ground or cemetery. Ready made Shrouds, Caps, Scarfs, &c. Printed Blank Notices, &c. Lead Coffins made in a few hours notice.

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CLASSICAL AND ENGLISH EDUCATION.

REV. MR. WATERS, Rector of Trinity Church, Lenox, Mass., is desirous of taking three or four young lads into his family, with the design of giving them a thorough course of Classical as well as English Education.

Lenox, as a place of residence, is highly reputed for the healthfulness of its climate, the beauty of its natural scenery, and for a moral and enlightened tone of society. It is very easy of access by the Hudson and Berkshire Rail Road.

REFERENCES.

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Rev. M. Eastburn, D. D., 5 Mercer street, "
Rev. E. Y. Higbee, 159 Chambers street. "
Rev. B. C. Cutler, 1 Sands street, Brooklyn.
July 24—11t$

POETRY.

CHURCH POSTURES.

BY REV. FREDERICK WILLIAM FABER.

Ye would not sit at ease while meek men kneel,
Did ye but see His face shine through the veil,
And the unearthly forms that round you steal
Hidden in beauteous light, splendent or pale
As the rich Service leads. And prostrate faith
Shroudeth her timorous eye, while through the air
Hovers and hangs the Spirit's cleansing Breath
In Whitsun shapes o'er each true worshipper.
Deep wreaths of Angels, burning from the East,
Around the consecrated Shrine are braced,
The awful Stone where by fit hands are placed
The Flesh and Blood of the tremendous Feast.
But kneel—the Bishop on the Altar-stair
Will bring a blessing out of Sion there.

PAST FRIENDS.

BY THE SAME.

Are there such things as friends that pass away?
When each fresh opening season of our life,
Through the dim-struggling crowd and weary strife,
Brings kindred spirits nigh, whom we would pray
Might live with us, and by our death-bed stay,
Do these, our chosen ones, sink down at last
Into the common grave of visions past?
Ah! there are few men in the world can say
They had a dream which they do not dream still;
Few fountains in the heart which cease to play,
When those whose touch evoked them at their will
Sit there no more: and I my dreams fulfil
When to high Heaven my tongue still nightly bears
Old names, like broken music, in my prayers.

From the Church of England Magazine.

BONIFACE, ARCHBISHOP OF MAYENCE.

It is a remarkable fact, for which we ought to be deeply grateful to God, that Britain has been frequently a source of spiritual blessings to other lands. She has frequently held forth the lamp, at which other nations have kindled the sacred flame. If at the era of the Reformation, English theologians borrowed from Luther somewhat of the knowledge which led them to shake off the yoke of Rome—that scriptural knowledge had previously, by the writings of Wickliffe, been carried from England to the continent. And if, at an earlier period, Germany had poured forth her swarms of Pagan invaders, so as well nigh to quench the Gospel in Britain,—British missionaries afterwards, with the cross for their banner, invaded Germany, and gathered, by the power of the Holy Ghost, multitudes of her hardy sons into the fold of CHRIST. May this be always the characteristic of Britain, that she preaches among the Gentiles the unsearchable riches of CHRIST! I am about to gather a few incidents in the history of one of those devoted men, who, in a dark age, shone as lights in the world; and I think my readers will be interested with the facts I shall lay before them.

Winfrid was born of illustrious parentage, at Kirton, in Devonshire, in the year 680. A passion for the monastic life was at that period widely diffused; and therefore it is not surprising that the future apostle of Germany, as Winfrid has been called, was soon immured in a cloister. In the monastery of Nutcell, in the diocese of Winchester, he passed his youth, and was there instructed in the literature, both sacred and secular, of the age. He was now laying the foundation for after-usefulness; and doubtless, in his quiet retreat, he communed much with that Saviour, for whom, as a good soldier, he soon showed himself ready to endure hardness. But he did not rush hastily to the mighty work before him. He was thirty before he was ordained priest, on the recommendation of his abbot, and then he labored very zealously in preaching the Gospel of CHRIST. His exertions at home, however, were but preparatory to those he made abroad. He longed to preach CHRIST where he was not yet named; and to win men, if it might be, from their idols, to serve the living GOD. Accordingly, in 716, he passed over, with two monks as his companions, into Friesland: but insuperable obstacles at first impeded his designs; and after a vain effort to minister at Utrecht, he returned to his English monastery. The superior of this house having shortly after died, Winfrid was offered the place of abbot in his room. But far higher aims had filled his mind: he resolutely declined the office; and having obtained letters from the Bishop of Winchester, he proceeded to Rome, where Gregory II., being apprised of his wish to be employed as a missionary, gave him, in 719, an ample commission, and sent him into Germany. There, accordingly, he preached in Bavaria and Thuringia, reforming abuses in the former country; and in the latter experiencing a rich blessing on his labors among the Pagans. The door, too, which had been previously closed against him in Friesland, was now opened by the death of Rathod, the idolatrous king. He therefore travelled thither, and co-operated for some time with Willibrod, his countryman, who had been appointed Bishop of Utrecht. When, however, the aged Willibrod desired to resign his episcopal charge into his hands, Winfrid, conceiving that his mission was more especially to the eastern parts of Germany, declined the offer; and having obtained his elder friend's acquiescence and blessing, he departed into Hesse, where he preached zealously through the country to the borders of Saxony. And as he imitated the apostle Paul in his zeal, he imitated him also in his perils and privations. His own hands had to minister to the relief of his necessities; and his life was endangered by the furious malice of the idolators.

But He that keepeth his people as the apple of his eye, protected him from the assaults of evil men, and enabled him to return to Rome, to render to Gregory an account of his labors. Gregory, pleased with the success of his mission, consecrated him bishop of the new German Churches, on which occasion he assumed the name of Boniface, and bound himself by an oath to strict subjection to the Romish see. We need not be surprised at this, for Boniface was deeply indebted to the Roman pontiff; and the temper of the times was favorable to the general submission of Christians to the Italian head. Besides, we must remember, that the worst corruptions of popery were not yet generated.

It is true that superstition was widely prevalent, and Boniface was not free from its influence. But my object is, not to hold him up as a perfect character, but to show, that amid much infirmity and ignorance, there yet burned in his soul a devoted zeal for the Saviour, and a tender love for souls, which, it is to be wished, were more abundant in our own day. It was no worldly or selfish motive which led this true servant of a heavenly Master to leave home, and country, and friends, to brave poverty and persecution, and to lay down at last his life for the Gospel's sake.

Furnished with letters from the pope, and strengthened with new coadjutors from England, Boniface returned to his field of labor. He now confirmed many whom he had previously baptized, and with more authority contended against the false brethren who were endeavoring to disturb the Churches. In his difficulties he often asked counsel of the beloved brethren he had left in England, who, by their exhortations and encouragement, must have materially strengthened his hands. The letter, for instance, written in 723 to him by Daniel, Bishop of Winchester, on the mode of reasoning with idolators, is singularly acute:—"Admit," says he, "whatever they are pleased to assert of the fabulous and carnal genealogy of their gods and goddesses, who are propagated from each other. From this principle, deduce their imperfect nature and human infirmities—the assurance that they were *born*, and the probability that they will *die*. At what time, by what means, for what cause, were the eldest of the gods or goddesses produced? Do they still continue, or have they ceased to propagate? If they have ceased, summon your antagonists to declare the reason of this strange alteration. If they still continue, the number of the gods must become infinite; and shall we not be likely, by the indiscreet worship of some important deity, to excite the resentment of his jealous superior? The visible heavens and earth, the whole system of the Universe which may be conceived by the mind, is it created or eternal? If created, how or where could the gods themselves exist before creation? If eternal, how could they assume the empire of an independent and pre-existing world? Urge these arguments with temper and moderation; insinuate, at seasonable intervals, the truth and beauty of the Christian revelation; and endeavor to make the unbeliever ashamed, without making him angry."

In 732, Boniface received the title of archbishop from Gregory III., who supported his missionary exertions as zealously as his predecessor Gregory II. In this new character he erected many episcopal sees in different parts of Germany, and consecrated bishops to them, while he himself was at last fixed at Mayence, and made primate of Germany and Belgium. One more visit he paid, in 738, to Rome, and induced several Englishmen, who resided there, to unite with him in his labors. But on his return to Germany, scenes of trouble awaited him. Some individuals were corrupting the Church with absurd and ruinous doctrines; and a bishop, one of their associates, had actually committed murder. Boniface was grieved at these enormities, and deemed it right to summon the civil power to check such evils. For this interference he has been severely blamed, as if he had been actuated by an imperious and persecuting spirit. It is indeed hardly to be expected, that just principles of toleration should be found to prevail in that age: and we ought not to be surprised if we perceive the archbishop acting in a manner other than would now be admitted;—yet can we, if we sincerely reflect on the pain with which a Christian pastor would look upon the flock threatened by the grievous wolves,—can we harshly condemn him for using the influence he possessed with the Carlovingian princes to stop the ravages of those wolves? Still more, can we blame the justice which called down punishment upon the infamous bishop? The sentence pronounced upon the culprits appears, too, to have been very lenient. The maintainers of the false doctrines were imprisoned; and the murderer was deposed from his bishopric.

The correspondence of Boniface with his English friends, already alluded to, furnishes us with some interesting particulars. Sometimes he writes to ask for books; as, for example, a copy of the Scriptures written in a larger character than those he had. The reader must recollect that the word of the LORD was rare and precious in those days. His eyes, he said, were growing weak, and he could not, so easily as he would wish, meditate on that law which was his delight. Sometimes he mentions his sufferings from the heathen, from pretended Christians, and wicked ministers; but adds, that he is willing to suffer and to die for Him who died for us. Sometimes he affectingly entreats the prayers of the bishops and people of England, that a blessing might crown his labors. There is much, doubtless, of superstition visible in his ideas; but there is enough to show that he had a heart filled with love to CHRIST, and gratefully desirous to honor him.

Though advanced in years, the archbishop resolved to visit again the scene of his earlier labors. But as he apprehended that he might not return, he selected his countryman, Lullus, as the most proper successor to his see; and wrote to the abbot of St. Denys, begging him to acquaint the king, Pepin, that he believed he had not long to live. He trusted, therefore, that the monarch would treat kindly the missionaries he should leave behind him. "Some of them," he added, are priests, dispersed into divers parts for the good of the Church: others are monks, settled in small monasteries, where they instruct the children. There are aged men with me, who have long assisted me in my labors. I fear lest after my death they should be dispersed; and the disciples, who are near the pagan frontiers, should lose the faith of JESUS CHRIST. I beg that my son, Lullus, may be confirmed in the episcopal office, and that he may teach the priests, the monks, and the people. I hope that he will perform these duties. That which most afflicts me is, that the priests, who are on the pagan frontiers, are very indigent. They can obtain bread, but no clothes, unless they be assisted, as they have been, by me. Let me know your answer, that I may live or die with more cheerfulness." The required permission, it would seem, was granted; and, before his departure, he consecrated Lullus. Then, passing by the Rhine into Friesland, and being assisted by the Bishop of Utrecht, he was successful in bringing many pagans into the Church. He then appointed a day for administering the rite of confirmation to those he had baptized; and encamped, with his followers, on the plains of Dockum. But on the morning he had fixed, he was attacked by a body of furious heathens. His servants would have met force with force, but the archbishop calmly checked them: "Children," said he, "forbear to fight; the Scripture forbids us to render evil for evil. The day, which I have long waited for, is come; hope in GOD, and he will save your souls." Such was the temper in which he met his death. The whole company, fifty-two, besides the archbishop, were massacred. This lamentable event occurred in the year 755, in the 57th year of Boniface's age.

The martial spirit of the Germans prompted them to take an unjustifiable revenge upon the murderers. An army was collected to attack them, which pillaged their country, and enslaved many of their families. Such enormities no one can defend; yet an evidence is furnished, even by the conduct of these rude warriors, of the universal respect and veneration paid to the name and memory of Boniface, the apostle of Germany.

BISHOP TERROT.

By a correspondent of "The Church."

The Reverend Charles Hughes Terrot, who has been unanimously elected to the office of Bishop of Edinburgh, vacant by the death of Bishop Walker, and whose consecration has been fixed to take place on the 2d of June, at Aberdeen, is, as his name indicates, of a French family. The attachment of his ancestors to the Protestant religion led them to abandon their country and to seek refuge in England after the revocation of the Edict of Nantes. He was born in India, where his father, Elias Terrot, who, as well as his grandfather, held a captain's commission in the British army, was killed while opposed to the enemy in the field. The untimely death of his father, whose only child he was, and who had been very recently married to the daughter of an officer in the British army, took place, it is believed, before he saw the light. Of his paternal uncles, one who had embraced a military life, and who was stationed in Canada some sixty years ago, and who had married the sister of the Hon. M. Bell, of Three Rivers, died recently at Newcastle-upon-Tyne, having been a general officer in the royal artillery for nearly thirty years. His remaining uncle, the Reverend William Terrot, of St. John's College, Cambridge, was distinguished as a powerful and impressive preacher, and as a ready and eloquent speaker. He officiated for some years at a curacy in Northumberland, and at the Episcopal Chapel at Haddington, in Scotland; subsequently, during the latter period of the war with France, he was chaplain of H. M. S. *Repulse*, where many on board gratefully bore witness to the zeal and usefulness of his ministry among them. He was afterwards presented by Bishop Barrington to the vicarage of Grindon, in the county of Durham, and was finally preferred by the same prelate to the chaplaincy of Greenwich Hospital, in the exercise of which function he was summoned to his reward about ten years ago.

The subject of this sketch, Charles Hughes Terrot, was in his infancy brought from India by his mother, who still survives; gifted with a strong mind, clear intellect, and sound judgment, she devoted herself with uncommon prudence, care, and assiduity, to the formation of her son's character. The greater part of his boyhood was passed at Berwick-upon-Tweed, where some of his father's family had their residence. At the grammar school of that town, under the tuition of the Rev. Joseph Barnes, he for some years pursued a classical education; afterwards he was placed under the care of the Rev. John Fawcett, a clergyman eminent for zeal and piety, at Stanwix, near Carlisle. In the year 1808, he entered upon his academical studies at Trinity College, Cambridge, where, as an undergraduate, he was a first class man at each annual examination: he also obtained a scholarship, and subsequently a fellowship; both of which distinctions are at that College open to competition, and are the rewards of merit. In 1816, he gained the seatonian prize for the best sacred poem, of which the subject was Hezekiah and Sennacherib. Upon receiving holy orders, the first charge that he undertook was at Haddington: in a few years he removed from thence to Edinburgh, upon the invitation of the Rev. Mr. Walker, to be associate minister with him of St. Peter's Chapel. On the resignation of the Rev. Mr. Morehead, he was chosen minister of St. Paul's Chapel in the new town of Edinburgh, where he had for his colleague the Rev. Mr. Sinclair. In the year 1715, he married Sarah, the eldest daughter of Captain Samuel Wood, of Nunlands, Berwickshire, sister of the Rev. S. S. Wood, of Three Rivers. In addition to the ordinary duties of the ministry, and the publication of an Exposition of the Catechism for the younger portion of his flock, and of pastoral letters, he has been the author of various pamphlets on subjects connected with theology and the Church; he has also given to the world a Paraphrase of the Epistle to the Romans, with Annotations, a translation of Ernesti's work on the Interpretation of Scripture, and a new edition of Leslie's Case Stated on the Romish Controversy. Both at Haddington and in Edinburgh, a portion of his time was devoted to the tuition of private pupils; and many young men, connected with families of high rank, have enjoyed the benefit of his instructions. His discourses from the pulpit have always been considered of a superior order, yet there is nothing either in his matter, style, or manner, *ad captandum*; all appears honest, sober, and genuine; his language is lucid, terse, and vigorous; his countenance is intelligent and expressive, and his delivery earnest, and occasionally emphatic; but, upon the whole, he decidedly takes his place in the class of forcible, energetic, and argumentative preachers, rather than among those whose animation is of the warm, winning, or gently persuasive cast. His conversational powers are copious and brilliant; whether the topic of discussion be of a grave or lively cast; whether the matter in hand be divinity or literature, or the occurrences of the day, he is never found to flag. His correspondence, likewise, is interesting and satisfactory; like his preaching, it has nothing in it verbose, prolix, or involved,—he goes straight to the point—gives his friends *multum in parvo*,—all the information they require in a few words.

As acuteness of mind, promptitude and decision in movement, and integrity of purpose, especially when enlisted in the active promotion of high and sacred objects, always add weight to character; those who know Bishop Terrot may reasonably conclude why the unanimous choice of his brethren has fallen upon him, as well as augur many important and happy results, under the divine blessing, from his accession to the Episcopal office.

CATHOLIC AND PROTESTANT.

From Dr. Hook's Church Dictionary.

Catholic.—Universal or general. The term was first applied to the Christian Church, to distinguish it from the Jewish, the latter being confined to a single nation, the former being open to all who should seek admission into it by holy baptism. Hence the Christian Church is general or universal. The first regularly organized Christian Church was formed at Jerusalem. When St. Peter converted three thousand souls, (Acts ii. 41,) the new converts were not formed into a new church, but were added to the original society. When churches were formed afterwards at Samaria, Antioch, and other places, these were not looked upon as entirely separate bodies, but as branches of the only Holy Catholic and Apostolic Church. St. Paul says, (1 Cor. xii. 13,) *By one Spirit we are all baptized into one Body*; and, (Ephes. iv. 4,) *there is one Body and one Spirit*. A Catholic Church means a branch of this one great society, as the Church of England is said to be *a* Catholic Church; *the* Catholic Church includes all the churches in the world under their legitimate bishops.

When in after times teachers began to form separate societies, and to call them by their own name, as the Arians were named from Arius, the Macedonians from Macedonius; and in latter times, Calvinists from Calvin, Wesleyans from Wesley; the true Churchmen, refusing to be designated by the name of any human leader, called themselves Catholic, *i. e.* members not of any peculiar society, but of the Universal Church. And the term thus used, not only distinguished the Church from the world, but the true Church from heretical and schismatical parties. Hence, in ecclesiastical history, the word Catholic means the same as Orthodox, and a *Catholic* Christian denoted an Orthodox Christian.

From this may be seen the absurdity of calling the Papists Catholics. The Romanists or Papists belong to a *peculiar* society, in which Romanism or Romish errors are added to orthodox truth. But when we call them *Catholics*, we as much as call ourselves *Heretics*, we as much as admit them to be Orthodox. And they gladly avail themselves of this admission, on the part of some ignorant Protestants, to hold up an argument against the Church of England. Let the member of the Church of England assert his right to the name of Catholic, since he is the only person in England who has a right to that name. The English Romanist is a Romish Schismatic, and not a Catholic.

Protestant.—The designation of Protestant is used in England as a general term to denote all who protest against popery. Such, however, was neither the original acceptation of the word, nor is it the sense in which it is still applied on the Continent. It was originally given to those who protested against a certain decree issued by the Emperor Charles V. and the Diet of Spiers in 1529.—(*Mosheim, Book* iv. 26.) On the Continent, it is applied as a term to distinguish the Lutheran communions. The Lutherans are called Protestants; the Calvinists, the Reformed. The use of the word among ourselves, in a sense different from that adopted by our neighbors abroad, has sometimes led to curious mistakes. The late Mr. Canning, for instance, in his zeal to support the Romanists, and not being sufficiently well instructed in the principles of the Church of England, assumed it as if it were an indisputable fact, that being Protestants, we must hold the doctrine of consubstantiation. Having consulted, probably, some foreign history of Protestantism, he found that one of the tenets which distinguishes the "Protestant," *i. e.* the Lutheran, from the "Reformed," *i. e.* the Calvinist, is, that the former maintains, the latter denies, the dogma of consubstantiation.

It is evident that in *our* application of the word it is a mere term of negation. If a man says that he is a Protestant, he only tells us that he is *not* a Romanist,—at the same time he may be what is worse, a Socinian, or even an Infidel, for these are all united under the common principle of protesting against popery. The appellation is not given to us, I believe, in any of our formularies, and has chiefly been employed in political warfare as a watch-word to rally in one band all who, whatever may be their religious differences, are prepered to act politically against the aggressions of the Romanists. In this respect it was particularly useful at the time of the Revolution, and as politics intrude themselves into all the considerations of an Englishman, either directly or indirectly, the term is endeared to a powerful and influential party in the State. But on the very ground that it thus keeps out of view distinguishing and vital principles, and unites in apparent agreement those who essentially differ, many of our divines object to the use of the word. They contend, with good reason, that it is quite absurd to speak of the Protestant *Religion*, since a religion must, of course, be distinguished, not by what it renounces, but by what it professes; they apprehend that it has occasioned a kind of sceptical habit, of inquiring not how much we ought to believe, but how much we may *refuse* to believe; of looking at what is negative instead of what is positive in our religion; of fearing to inquire after the truth, lest it should lead to something which is held by the Papists in common with ourselves, and which, *therefore*, as some persons seem to argue, no sound Protestant can hold; forgetting that on this principle we ought to renounce the Liturgy, the Sacraments, the Doctrine of the Trinity, the Deity and Atonement of CHRIST,—nay, the very Bible itself. It is on these grounds that some writers have scrupled to use the word. But although it is certainly absurd to speak of the Protestant *Religion*, —*i. e.*, a negative religion, yet there is no absurdity in speaking of the Church of England, or of the Church of America, as a Protestant *Church*—the word Church conveys a positive idea, and there can be no reason why we should not have *also* a negative appellation. If we admit that the Church of Rome is a true, though a corrupt Church, it is well to have a term by which we may always declare that, while we hold in common with her all that she has which is Catholic, Scriptural, and pure, we protest for ever against her multiplied corruptions. Besides, the word, whether correctly or not, is in general use, and is, in a certain sense, applicable to the Church of England; it is surely, therefore, better to retain it, only warning our congregations that when we call ourselves Protestants, we mean no more to profess that we hold communion with all parties who are so styled, than the Church of England, when in her creeds and formularies she designates herself, not as the *Protestant*, but as the *Catholic* Church of this country, intends to hold communion with those Catholic Churches abroad which have infused into their system the principles of the Council of Trent. Protestant is our negative, Catholic our definite name. We tell the Papist that, with respect to him, we are Protestant; we tell the Protestant Dissenter that, with respect to him, we are Catholics; and we may be called Protestant or Protesting Catholics, or, as some of our writers describe us, Anglo-Catholics.

THE WORDS OF CHRIST.

Every word of CHRIST is good; it has its mission and its purpose, and must not fall to the ground. It cannot be that He should ever speak transitory words, who is himself the very word of GOD, uttering, at his good pleasure, the deep counsels and the holy will of Him who is invisible. Every word of CHRIST is good; and did we receive a record of His sayings even from ordinary men, yet we might be sure that, whatever was thus preserved, whether spoken to disciple or enemy, whether by way of warning, advice, rebuke, direction, argument, or condemnation, nothing had a merely occasional meaning, a partial scope and confined range—nothing regarded merely the moment or the accident, or the audience; but all His sacred speeches, though clothed in a temporary garb, and serving an immediate end, and difficult, in consequence, to disengage from what is temporary in them and immediate, yet all have their force in every age, abiding in the Church on earth, "enduring for ever in heaven," and running on into eternity. They are our rule, "holy, just and good," "the lantern of our feet and the light of our paths," in this very day as fully and as intimately as when they were first pronounced. And if this had been so, though mere human diligence had gathered up the crumbs from His table, much more sure are we of the value of what is recorded of Him, receiving it, as we do, as preserved, not by man, but by GOD. The Holy Ghost, who came to glorify CHRIST, and inspired the Evangelists to write, did not trace out for us a fruitless Gospel; but doubtless, (praised be His name,) selected and saved for us those words which had an especial usefulness in after times; those words which might be the Church's law, in faith, conduct, and discipline: not a law written in tables of stone, but a law of faith and love, of the spirit, not of the letter; a law for willing hearts which could bear to "live by every word," however faint and low, "which proceeded from His mouth;" and out of the seeds which the Heavenly Sower scattered, could foster into life a Paradise of Divine Truth.—*Rev. J. H. Newman.*

A DISSENTER CONVERTED BY THE PRAYER BOOK.

We believe there are scores of Dissenters who gratify themselves by indulging in rant against the Prayer Book and the written sermons of the clergy, merely because they are profoundly ignorant of the true character of both. It happened not long ago in Wales, (*haud ficta loquimur,*) that a youngster was appointed to the pastoral charge of a Dissenting congregation. Dissent was low, and the Church popular. Something must be done to revive the cause; accordingly a lecture against the Prayer Book was suggested to the youthful minister as an admirable method of exhibiting his own powers, and raising the Dissenting interest at ———. To this he had but one objection, which was, that he knew nothing about the Prayer Book, except, in general, that it was popish, and formal, and so forth. However, he commenced his studies upon the dangerous volume, and dangerous it proved, for he found to his amazement, a body of devotion, scriptural, spiritual, edifying. In a word, he renounced Dissent, and is now a warmly-devoted son and minister of the Established Church.—*London Times.*

INSTRUCTION BOOK FOR THE ORGAN.

JUST PUBLISHED, the Organ Study, being an introduction to the Practice of the Organ, together with a collection of Voluntaries, Preludes and Interludes, original and selected; a model of a Church Service; explanations of the stops and their combinations; studies for the instrument, and examples of Modulation intended to aid the extempore student; accompanied by an engraving and description of the mechanical construction of the Organ. By Thomas Loud, Organist of St. Stephen's Church, and until recently, Organist of St. Andrew's, Philadelphia.

For sale, either in parts or the entire series, at Loud's Piano Forte and Music Store, No. 174 Chesnut street. 3m June 12.

CHURCH & PARLOR ORGANS FOR SALE.

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Brooklyn, June 5, 1841.

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May 22, tf.

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December 5—tf.

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March 6—tf

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